

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe. "WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul

No. 2,008.—VOL. XXXIX. [Registered as]

SATURDAY, JULY 5, 1919.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

In the course of his address at the Queen's Hall last Sunday Sir Arthur Conan Doyle effectively answered some of his critics in the Press. Incidentally he noticed the method of that one of them who, in analysing the letters, in which visitors to the medium, Mrs. B., had recorded their experiences, referred to the failures and the "successes," the latter word being put in inverted commas, to convey a slur by innuendo. We remember how the trick of the inverted commas was used some time ago by Mr. Edward Clodd in the case of Dr. Crawford's degree: "D.Sc." It was designed to suggest a bogus degree. This was very rash, because it was a real degree conferred by a Scottish University, and Mr. Clodd had to apologise. These petty methods, which are worthy of our opponents, suggest a poverty of mental resource and produce on the impartial observer an effect the reverse of that designed. Then there was the argument that the descriptions given by the medium were attributable to "thought reading." Sir Arthur made mincemeat of this objection when he pointed out that "thought reading" involves an experiment in the possibility of transferring from one mind to another some special idea or image. It could not apply to such cases as the visit of a stranger to the medium, who must, on that theory, be able to select from innumerable ideas, memories and experiences in the visitor's mind the identical ones which would alone fit the occasion. That would be wonderful enough, but in some instances visitors to this particular medium received communications on matters quite unknown to them, but afterwards verified. All this, of course, is elementary knowledge to the experienced Spiritualist, who is getting very weary of the asinine stupidity of some of his critics.

* * * * *

psychic power, doubtless assisted by the hilarious atmosphere of the occasion. It does not follow that a bogus display designed to mimic psychic phenomena is *all* bogus. Telepathy may creep in, and other examples of supernormal faculty.

It is this possible mixture of things which gives rise to so much perplexity, and occasionally reduces the inexperienced enquirer to something like despair. It has always been our rule to insist that the resources of the normal shall be exhausted before we venture on explanations based on the supernormal. That is why we cannot admit the argument that because some performance by a conjurer seems beyond the power of conjuring, therefore it must be of a psychic nature. The cleverest conjurers are equal to feats that astonish even the seasoned spectator. Yet they are pure "tricks" as some of our friends who are old hands at the business are able to assure us. When the performance is along mental lines, however—"thought reading" and "clairvoyance"—there is sometimes a strong suggestion that we are getting flashes of the real thing. And why not? The psychic faculty is not confined to genuine mediums and genuine séances. It sometimes flashes out, like a "will-o'-the-wisp," in other directions. The difficulty is that many people cannot take in more than one idea at a time. To them a thing must be either black or white, all real or all fraudulent. We could wish it were really so. It would simplify the problem immensely. But we realise that we are dealing with something very complex and that makes for caution.

THE TASK OF PSYCHIC SCIENCE.

(FROM SUSAN, COUNTESS OF MALMESBURY.)

Every great discovery has been wrested from its secret storehouse by the hard toil, self-sacrifice, and, not least, the moral courage of scientists. Patience and time are needed, and, in the case of Psychic Research, the advance may seem slow, but it is sure.

Workers must build foundations and buttress arches before they can erect the delicate traceries of pinnacle or spire.

Cool, careful investigation by men trained to accurate observation is the only way to what I believe will eventually crown their efforts: the establishment, beyond doubt, in the sight of all, of the fact that the spirit of man survives the death of the body and can communicate with us who have not yet stripped off the mask of life.

We must wander, as Longfellow said,

"Into regions yet untrod
And read what is still unread
In the manuscript of God."

Weigh evidence, expose fraud, and, if may be, lead sorrowing humanity a step further on the road to light and knowledge. "The spirit of man is as the Lamp of God, wherewith He searcheth every marvel."

Much has been done, but more remains, and surely the result, which may revolutionise the world, is worth the labour.

S. H. MALMESBURY.

DANIEL DEFOE ON SPIRIT MINISTRY.—Let no man despise the secret hints and notices of danger which sometimes are given him when he may think there is no possibility of its being real. That such hints and notices are given us, I believe few that have made any observation of things can deny: that they are certain discoveries of an invisible world and a converse of spirits we cannot doubt, and if the tendency of them seems to be to warn us of danger, why should we not suppose they are from some friendly agent (whether supreme, or inferior and subordinate, is not the question) and that they are given us for our good?

PROBLEM OF SPIRIT IDENTITY.

THE LEGITIMACY OF THE ENQUIRY EXAMINED.

ADDRESS BY DR. ELLIS T. POWELL.

(Continued from page 205).

THE "DISCERNING OF SPIRITS."

Our analysis of the expression "discerning of spirits" has yielded amazing results. But amazing as they are, they must take the second place when we go on to apply the same process to that other passage in the First Epistle of John—"Try the spirits whether they be of God," or better, "Examine the spirits." Here is a direct command to test the pretensions and identities of the spirits: for the purpose of ascertaining whether they are of God or whether they are ranked among the lower types of those intelligences which inhabit the spirit planes. I will not pause to consider the authorship of the First Epistle of John. We may concede all that the critics have argued, and still the fact remains that this epistle comes down to us from the earliest ages of the most distinctively psychic religion that the world has ever seen—or, as I believe, is ever likely to see. Now, what did the author exactly mean when he said, "Examine the spirits"? He chose about the strongest and most precise word he could have found if he had looked one thousand eight hundred years ahead, and been anxious to justify your position and mine as students of psychic manifestations. His Greek word *dokimazein* has not entered our language in any form, but its pregnancy of meaning can easily be made clear to an intelligent audience. It signifies to test whether a thing is genuine or not. A classical Greek orator, Isocrates, uses it of testing gold by means of fire. It is the word used by Christ in that parable where He tells of the man who excused himself from the feast because, he said, "I have bought five yoke of oxen and I go to prove them." It is used by St. Paul (I. Cor. iii. 13) when he affirms that "the fire shall try every man's work," and again when he exhorts us (I. Thess. ii. 4) to "prove all things, and hold fast that which is good." St. Paul employs the allied noun in II. Cor. ix. 13, "by the experiment of this ministration they glorify God." But I ought to add that "experiment," as understood by our translators, meant rather "experience" than what we understand by it, namely, the deliberate production of some phenomenon for the purpose of observation and analysis.

One might justifiably stop there, and claim that those who maintain the authority of the New Testament cannot possibly object to the investigation of spirit identity, when it is so positively inculcated in the First Epistle of John. But let us clinch the argument by looking at the papyri and inscriptions so as to see in what sense this verb to "try" or "examine" was understood by other people than the classical writers and the authors of the Notes on the New Testament. A papyrus in the Rylands Library at Manchester has a sentence (about 280 A.D.) with this same word—"His Excellency shall sift the matter with the utmost equity." Well, we claim to sift the spirits. In A.D. 140 we have a plea put forward on behalf of certain physicians for exemption from public services, on the ground that they have "passed the examination." We desire that manifesting spirits shall "pass the examination," either of the scientific enquirer, or else the more rapid, intuitive tests supplied by the affectionate and intimate knowledge of those to whom they manifest. In the inscriptions the verb is all but a technical term for the act of passing a person as fit for a public office. In fact there is an inscription of the time of Nero (whose reign would be roughly contemporaneous with the First Epistle of John) in which the verb is used with reference to the examination and character certificate of a candidate for admission to the medical profession. Could conclusiveness be more utter than this? We are to test the spirits, both as to character and claims, in the same way as we would a candidate for some public office where honour, knowledge and probity are among the peremptory essentials of his qualifications.

OLD RECORDS AND MODERN INSTANCES.

So much for the legitimacy of the enquiry, judged by tests which must appeal to all who acknowledge the psychic character, or the authority, of the New Testament. But what about the manifesting intelligences themselves? The answer is that they meet our desire for tests with an eager and strenuous response. Let me remind you, to begin with, of the experiments in psychic force which Dr. Crawford has been conducting. There, perhaps, the identity of the spirits does not immediately arise; but the genuineness of their claim to be disembodied intelligences is proved by their co-operation with Dr. Crawford. They could not co-operate more willingly and effectively if they were his assistants in an ordinary terrestrial laboratory. But as the question of identity does not arise in the forefront of that enquiry, let me give you some instances from my own long experience of successful spirit efforts at the demonstration of personal identity.

The lecturer then gave a number of instances of proofs of spirit identity, many of them extremely delicate and subtle. He divided them into two classes: (1) those which

were the considered and deliberate efforts of the communicating intelligences to demonstrate their identity; (2) those in which the purported identity was strongly supported by mannerisms, modes of thought, acquaintance with professional knowledge and methods, identity of voice with that of the individual when in the flesh, and so forth.

In conclusion, Dr. Powell said it would be foolish to shirk the fact that there was occasional personation on the part of the unseen intelligences. Some of them now and then essayed to play the part of Shakespeare, Cromwell, Milton, or other of the great ones of the past, though very little cross-examination sufficed, as a rule, to prove their incompetence for the roles they attempted to sustain. What was the explanation of these manifestations? Surely it was to be found in the existence of a multitude of spirits who had never, while on earth, realised the truth of progressive spirit life, and who were struggling desperately to keep in contact with earthly things. Thus bound down to the terrestrial sphere by their own ignorance and reluctance, they sought to while away the tedium of the years by playing practical jokes upon the investigator. They doubtless found a solace in this contact with flesh and blood, and, being in their own genuine identities totally unknown to the circles where they manifested, they sought to gain a welcome by spurious claims. Dr. Powell thought that in course of time these fraudulent manifestations would decline, even if they did not altogether cease. The wide dissemination of wholesome knowledge of the other life, and of the necessity of preparing for it, would supply a training which tended to slacken this mistaken yet desperate clinging to the earth sphere, so that the spirit would be anxious to progress rather than to perpetuate its frantic clutch upon terrestrial surroundings. In the dissemination of this knowledge all their societies were doing noble and wholesome work not only in changing the focus of man's ideas and aspirations on this side, but also in gradually dissipating ignorance and fear on the other side. They were bringing the two worlds closer and closer together, with results which must react beneficially upon the inhabitants of both.

A JOURNALIST'S INVESTIGATIONS.

We have already referred to the book, "An Amazing Séance and an Exposure," by Mr. Sydney A. Moseley, author of "With Kitchener in Cairo," "The Fleet from Within," and other volumes. It is published by Sampson Low, Marston and Co., Ltd. (price 3s.), and contains an introduction by Sir Arthur Conan Doyle, whose opening sentence gives an indication of Mr. Moseley's attitude of mind towards the subject. Sir Arthur writes:—

"Mr. Sydney Moseley is the latest example of a gentleman who has approached the subject of spirit survival and spirit communion with an open mind, and has been convinced by the evidence."

In his foreword Mr. Moseley himself says:—

"The paramount importance of Spiritualism lies in the fact of its being able to give men faith and hope."

The book contains an account of Mr. Moseley's investigation of the mediumship of Mr. Will Thomas, both in Wales and London, and has all the value of being the testimony of an impartial observer from the inside. He deals very fully with the affair of "The Medium in the Mask," and is able to clear up the mystery by citing the admissions of Mr. Selbit, her manager, and to explain the ingenious devices by which the results are produced. Those devices have been clever enough to convince the uninitiated of the genuineness of the affair and to leave even some experienced investigators a little bewildered. There are chapters on investigations with other mediums, Mr. W. E. Foster and "Mrs. B." (Mrs. Annie Brittain). With the latter the results were a failure, but Mr. Moseley adds:—

"I am very sorry for 'Mrs. B.' because I feel that she made a genuine effort to satisfy me. I offered her a fee, but she said that she preferred not to take it, since the séance was a failure."

Other chapters deal with some fearsome adventures of Mr. Moseley as ghost-hunter, and the story of Sir Ian Hamilton's adventure is sufficiently weird, involving strange experiences on the part both of the ex-Commander-in-Chief of the Dardanelles Expedition and Mr. Moseley.

Finally, we may cite the closing passage of the book in which the author embodies his "conclusion":—

"My experiences in South Wales were healthy and instructive: my experiences in the West of England show me that there are dangerous and dark forces behind the study of occult science. I thoroughly enjoyed my investigations before I touched on the more unpleasant and unhealthy fringe; I think that the case for the continuation of consciousness is proved beyond a doubt, but as I have said, it is not a subject for any Tom, Dick or Harry, and so far as I am concerned, I am sure it were best to leave the probing of the veil of death to scientists, to whose province it belongs."

It is a record of surprising experiences and original conclusions.

ALL the great ages have been ages of belief.—EMERSON.

FROM THE UNCONSCIOUS TO THE CONSCIOUS.

By STANLEY DE BRATH, M.I.N.T.C.E. ("V.C. Desertis.")

"*De l'Inconscient au Conscient*," by Dr. Gustave Geley, laureate of the Medical Faculty (Felix Alcan, 108, Boulevard St. Germain, Paris, 346pp., 10fr.), is a book in which Spiritualists will be profoundly interested. It is nothing less than a reconciliation of psychic facts with the most modern evolutionary theories, more especially with Bergson's "Evolution Créatrice," which refers to the Unconscious, the source of that "tendency to variation" in living things which Darwin expressly declared to be governed by unknown laws ("Origin of Species," Ch. 1). Dr. Geley, however, objects to several points in Bergson's philosophy, more especially to his classification of human sub-conscious instincts as residues of a past stage of evolution.

He shows that the older materialistic theories which presume the development of genera and species leading up to Man to have been produced by minute variations continually reinforced in specific directions by the influence of the environment, by natural selection, and sexual selection, do not account (1) for the abrupt appearance in the geologic record of new forms; (2) for the absence of rudimentary organs, e.g., in the transformation of the reptile into the bird, though there are many instances of disused organs: (3) for the origin of the animal instincts, such as the "homing" faculty, and the unerring instincts of insects; nor, (4) for the large body of "occult" faculties in the sub-conscious mind of Man. They do account for the preservation or destruction of types once established, and have an undoubted part to play, but they are not the whole—very far from the whole.

His basis of reasoning is not spiritualistic or metaphysical. He puts aside, not as false, but as foreign to his method, all metaphysical concepts—such as God, the Absolute, Beginning and End, and the like—all doctrinal views of causation, and confines himself to observed facts. His final experiments are given in detail in "*La Physiologie dite Supra-Normale*," a paper contributed to the Proceedings of the Institut Général Psychologique, Paris, in January, 1918, of which an English résumé appeared in the "Occult Magazine" for March, 1919. These experiments were conducted by him and Madame Bisson in continuation of the work of the latter in conjunction with Dr. Schrenck-Notzing: they were made in the light, and in presence of a number of medical men, who, starting from absolute scepticism, have been fully convinced of the genuineness of the phenomena. Under the eyes of the observers the amorphous emanation from the body of the slightly hypnotised medium formed heads, faces, and hands, solid to the touch, and having the same functional activities as similar living forms; the hands can grasp, the features move. The stages of the whole process of emanation, integration into living forms, their disintegration, and reabsorption into the body of the medium were repeatedly photographed, both stereoscopically and with the ordinary camera.

These experiments were continued for over a year, with every possible precaution, and show (1) the existence of a primordial form of matter from which organic forms can be produced; (2) that this formation takes place by an energy which is directed by an intelligent Idea.

Dr. Geley shows that what takes place is strikingly paralleled by the transformation of the caterpillar in the chrysalis. In that dark chamber the larva is reduced to a white emulsion, in which nearly all trace of organs is lost. In the formless pulp, new organs and a wonderful colour-scheme adapted to an entirely different mode of life are developed; and this process is essentially the same as that which takes place in every animal embryo. "Everything in biology takes place as if the physical being were built up from a single primordial substance."

This substance is actually moulded by an energy similar to that which produces all organic forms. In the materialisation it builds up a presentment which is perhaps not necessarily cellular; in ordinary life it creates, out of the primordial substance, bone-cells, muscle-cells, nerve-cells, and all the innumerable forms of cellular tissue which make up the plant, the animal, and the man.

But Energy, if it is not to produce chaotic results, must be directed. Dr. Geley, reasoning from the fact that individual evolution proceeds to a definite end in the growth of every individual, finds that the formative energy, to which he gives the name "dynamo-psychism," is directed by an Idea. Further than this, there is a Cosmic Idea which directs the whole course of Evolution, and we may transpose this into the words of the poet, and say:—

"Some people call it Nature,
And others call it God."

He next deals with instincts, showing that they cannot, in their origin, be attributed to hereditary transmission; for to be transmitted, they must have been successful from the very first: e.g., the Sphex wasp, which stings its caterpillar-prey on the precise nervous centre which paralyses without killing, so that the living grub may serve as food for the Sphex larva hatched in its body, must, to be operative in preserving the species, have been successful from the outset. This

skill, and the many hundred such instances in the insect-world, arise from Unconscious Mind.

Similarly, many forms of sub-conscious action which are frequently referred to mediumship—materialisations which are not personal presentments, telekinesis (movement of objects without contact), telepathy, vision at a distance, the latent memory which restores incidents or languages once heard and completely forgotten by the normal memory, lucidity (the prophetic faculty), and the like—are, whatever their exciting causes may be, an uprush from the Unconscious into consciousness. Dr. Geley does not refer all mediumship to these sub-conscious actions of the Unconscious Self; he says that "if this is done we must admit a formidable extension of unconscious psychic faculty," for which there is no proof. Spiritualists have abundant positive proofs that these faculties form the link by which our friends in the Unseen can and do communicate with us here. But, taking the gradual manifestation of increased consciousness from the lowest to the highest organisms, he shows that the development of our higher and higher states of consciousness is the general drift of evolution; and he deduces the probability that in this life the human being stores up in the unconscious Self those influences which develop character and lead into higher states of consciousness. The end of the process, as far as we are immediately concerned, is the development of ethical consciousness—the Wisdom of the Spirit.

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PAST AND PRESENT.

We take the following from "Notes by the Way," by "M.A. (Oxon.)" in LIGHT of June 22nd, 1889:—

It is an accepted truth that no cause can be worthily advanced the votaries of which are not willing to sacrifice selfish aims and to throw into it that vitalising energy which comes of strong conviction, and of a readiness to bear witness to the truth that they hold, even at some personal risk of loss, at some self-sacrifice, at some cost of time and money, or money's worth. Bricks cannot be made without straw: great efforts to disseminate truth cost money: workers ought to be and must be adequately paid, unless self-respect is to be forfeited. How much do you believe—a shilling, a crown, a pound? is a question that is habitually found inconvenient by the average Spiritualist. He is content to let a few willing souls bear all the burden and heat of the long day, slaving in unrequited toil, or sacrificing of their substance for duty's sake, the while he frisks in heedless abandonment, sublimely self-contained and self-satisfied. Give tithes of his possessions? Not he. Tithes are a remnant of an ecclesiastical system happily passed away. Give according to his ability, as the humblest sect gives to the necessary support of its minister and his work? No, he sees no reason. He has got all he wants out of Spiritualism, and the whole fabric may rot for aught he cares. Responsibility for knowledge? Not at all: he does not see it. He will instruct (save the mark!) any who place themselves in his hands, but he draws the line at subscriptions. And so while he and his sort enwrap themselves thus in a mantle of selfishness, work lags, men who would do good service drop out of the ranks of public workers because they must earn a living somewhere else, and Spiritualism becomes a by-word for yet another cause than that which distinguishes it in the police-courts. These are a poor folk, men say, they cannot even support and maintain their own work, which they vaunt as Divine, and advertise as immediately introductory to the Millennium. These are plain truths, and it behoves Spiritualists to weigh and consider them. For such a work as ours has grown to be not done by vapouring, by bumptious talk about what we know—the more we know the less we are likely to say about it; it is the sciolist who shrieks—by selfish isolation, by feline scratches at a neighbour who sees not as we would have him see, by internal dissension, by quarrelling and strife; by none of these, but by a resolute performance of the duty laid on each, by cohesion, by self-sacrifice, by steady determination, in short, by the employment in our specific work of those methods which have been found successful elsewhere and everywhere the world through.

"It is an offence to some to take a ghost too seriously; with others it is a still greater offence not to take ghosts seriously enough."—W. T. STEAD in "More Ghost Stories."

PROBLEM OF SPIRIT IDENTITY.

THE LEGITIMACY OF THE ENQUIRY EXAMINED.

ADDRESS BY DR. ELLIS T. POWELL.

(Continued from page 205).

THE "DISCERNING OF SPIRITS."

Our analysis of the expression "discerning of spirits" has yielded amazing results. But amazing as they are, they must take the second place when we go on to apply the same process to that other passage in the First Epistle of John—"Try the spirits whether they be of God," or better, "Examine the spirits." Here is a direct command to test the pretensions and identities of the spirits: for the purpose of ascertaining whether they are of God or whether they are ranked among the lower types of those intelligences which inhabit the spirit planes. I will not pause to consider the authorship of the First Epistle of John. We may concede all that the critics have argued, and still the fact remains that this epistle comes down to us from the earliest ages of the most distinctively psychic religion that the world has ever seen—or, as I believe, is ever likely to see. Now, what did the author exactly mean when he said, "Examine the spirits"? He chose about the strongest and most precise word he could have found if he had looked one thousand eight hundred years ahead, and been anxious to justify your position and mine as students of psychic manifestations. His Greek work *dokimazein* has not entered our language in any form, but its pregnancy of meaning can easily be made clear to an intelligent audience. It signifies to test whether a thing is genuine or not. A classical Greek orator, Isocrates, uses it of testing gold by means of fire. It is the word used by Christ in that parable where He tells of the man who excused himself from the feast because, he said, "I have bought five yoke of oxen and I go to prove them." It is used by St. Paul (I. Cor. iii. 13) when he affirms that "the fire shall try every man's work," and again when he exhorts us (I. Thess. ii. 4) to "prove all things, and hold fast that which is good." St. Paul employs the allied noun in II. Cor. ix. 13, "by the experiment of this ministration they glorify God." But I ought to add that "experiment," as understood by our translators, meant rather "experience" than what we understand by it, namely, the deliberate production of some phenomenon for the purpose of observation and analysis.

One might justifiably stop there, and claim that those who maintain the authority of the New Testament cannot possibly object to the investigation of spirit identity, when it is so positively inculcated in the First Epistle of John. But let us clinch the argument by looking at the papyri and inscriptions so as to see in what sense this verb to "try" or "examine" was understood by other people than the classical writers and the authors of the Notes on the New Testament. A papyrus in the Rylands Library at Manchester has a sentence (about 280 A.D.) with this same word—"His Excellency shall sift the matter with the utmost equity." Well, we claim to sift the spirits. In A.D. 140 we have a plea put forward on behalf of certain physicians for exemption from public services, on the ground that they have "passed the examination." We desire that manifesting spirits shall "pass the examination," either of the scientific enquirer, or else the more rapid, intuitive tests supplied by the affectionate and intimate knowledge of those to whom they manifest. In the inscriptions the verb is all but a technical term for the act of passing a person as fit for a public office. In fact there is an inscription of the time of Nero (whose reign would be roughly contemporaneous with the First Epistle of John) in which the verb is used with reference to the examination and character certificate of a candidate for admission to the medical profession. Could conclusiveness be more utter than this? We are to test the spirits, both as to character and claims, in the same way as we would a candidate for some public office where honour, knowledge and probity are among the peremptory essentials of his qualifications.

OLD RECORDS AND MODERN INSTANCES.

So much for the legitimacy of the enquiry, judged by tests which must appeal to all who acknowledge the psychic character, or the authority, of the New Testament. But what about the manifesting intelligences themselves? The answer is that they meet our desire for tests with an eager and strenuous response. Let me remind you, to begin with, of the experiments in psychic force which Dr. Crawford has been conducting. There, perhaps, the identity of the spirits does not immediately arise; but the genuineness of their claim to be disembodied intelligences is proved by their co-operation with Dr. Crawford. They could not co-operate more willingly and effectively if they were his assistants in an ordinary terrestrial laboratory. But as the question of identity does not arise in the forefront of that enquiry, let me give you some instances from my own long experience of successful spirit efforts at the demonstration of personal identity.

The lecturer then gave a number of instances of proofs of spirit identity, many of them extremely delicate and subtle. He divided them into two classes: (1) those which

were the considered and deliberate efforts of the communicating intelligences to demonstrate their identity; (2) those in which the purported identity was strongly supported by mannerisms, modes of thought, acquaintance with professional knowledge and methods, identity of voice with that of the individual when in the flesh, and so forth.

In conclusion, Dr. Powell said it would be foolish to shirk the fact that there was occasional personation on the part of the unseen intelligences. Some of them now and then essayed to play the part of Shakespeare, Cromwell, Milton, or other of the great ones of the past, though very little cross-examination sufficed, as a rule, to prove their incompetence for the roles they attempted to sustain. What was the explanation of these manifestations? Surely it was to be found in the existence of a multitude of spirits who had never, while on earth, realised the truth of progressive spirit life, and who were struggling desperately to keep in contact with earthly things. Thus bound down to the terrestrial sphere by their own ignorance and reluctance, they sought to while away the tedium of the years by playing practical jokes upon the investigator. They doubtless found a solace in this contact with flesh and blood, and, being in their own genuine identities totally unknown to the circles where they manifested, they sought to gain a welcome by spurious claims. Dr. Powell thought that in course of time these fraudulent manifestations would decline, even if they did not altogether cease. The wide dissemination of wholesome knowledge of the other life, and of the necessity of preparing for it, would supply a training which tended to slacken this mistaken yet desperate clinging to the earth sphere, so that the spirit would be anxious to progress rather than to perpetuate its frantic clutch upon terrestrial surroundings. In the dissemination of this knowledge all their societies were doing noble and wholesome work not only in changing the focus of man's ideas and aspirations on this side, but also in gradually dissipating ignorance and fear on the other side. They were bringing the two worlds closer and closer together, with results which must react beneficially upon the inhabitants of both.

A JOURNALIST'S INVESTIGATIONS.

We have already referred to the book, "An Amazing Séance and an Exposure," by Mr. Sydney A. Moseley, author of "With Kitchener in Cairo," "The Fleet from Within," and other volumes. It is published by Sampson Low, Marston and Co., Ltd. (price 3s.), and contains an introduction by Sir Arthur Conan Doyle, whose opening sentence gives an indication of Mr. Moseley's attitude of mind towards the subject. Sir Arthur writes:—

"Mr. Sydney Moseley is the latest example of a gentleman who has approached the subject of spirit survival and spirit communion with an open mind, and has been convinced by the evidence."

In his foreword Mr. Moseley himself says:—

"The paramount importance of Spiritualism lies in the fact of its being able to give men faith and hope."

The book contains an account of Mr. Moseley's investigation of the mediumship of Mr. Will Thomas, both in Wales and London, and has all the value of being the testimony of an impartial observer from the inside. He deals very fully with the affair of "The Medium in the Mask," and is able to clear up the mystery by citing the admissions of Mr. Selbit, her manager, and to explain the ingenious devices by which the results are produced. Those devices have been clever enough to convince the uninitiated of the genuineness of the affair and to leave even some experienced investigators a little bewildered. There are chapters on investigations with other mediums, Mr. W. E. Foster and "Mrs. B." (Mrs. Annie Brittain). With the latter the results were a failure, but Mr. Moseley adds:—

"I am very sorry for 'Mrs. B.' because I feel that she made a genuine effort to satisfy me. I offered her a fee, but she said that she preferred not to take it, since the séance was a failure."

Other chapters deal with some fearsome adventures of Mr. Moseley as ghost-hunter, and the story of Sir Ian Hamilton's adventure is sufficiently weird, involving strange experiences on the part both of the ex-Commander-in-Chief of the Dardanelles Expedition and Mr. Moseley.

Finally, we may cite the closing passage of the book in which the author embodies his "conclusion":—

"My experiences in South Wales were healthy and instructive: my experiences in the West of England show me that there are dangerous and dark forces behind the study of occult science. I thoroughly enjoyed my investigations before I touched on the more unpleasant and unhealthy fringe; I think that the case for the continuation of consciousness is proved beyond a doubt, but as I have said, it is not a subject for any Tom, Dick or Harry, and so far as I am concerned, I am sure it were best to leave the probing of the veil of death to scientists, to whose province it belongs."

It is a record of surprising experiences and original conclusions.

All the great ages have been ages of belief.—EMERSON,

FROM THE UNCONSCIOUS TO THE CONSCIOUS.

By STANLEY DE BRATH, M.I.N.S.C.E. ("V.C. Desertis.")

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[July 5, 1919.]

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SPIRIT MINISTRY AND SPIRIT DIRECTION.

Of the communication between spirits incarnate and discarnate it may be said that it is constant, active and immediate so far as our deeper affections and thoughts are concerned. The chain of life is continuous, unbroken. In the depths of his being every man is aware of his spiritual nature, but only here and there does that consciousness well up to the surface of the mind as a definite conviction. Hence the necessity for psychic evidences of a specific kind, such as we group under the term phenomena. That necessity arises as the result of a continual direction of the mind towards matter and the visible world, so that at last the man becomes almost unconscious of interior realities. Were his intuitions not so blunted he would see abundant evidence of the activity of a spirit world in the phenomena of his daily life, and that not merely in the normal course of things, but also in special instances of direction and guidance of the lives of certain of his fellows. In an experience of Spiritualism covering some thirty years we have seen more "psychic phenomena" in the affairs of our everyday life than ever we had seen in the séance room. Long ago we noticed that the influence of discarnate spirit intelligence came mainly in the form of silent monitor. Delicate impulses were imparted, thoughts sown in prepared minds, so that specially selected persons should be brought into contact to carry out actively some beneficent plan originated on the other side. Sometimes this was led up to through painful ordeals and by devious ways. At other times it seemed more instant and direct, resulting in a succession of strange "coincidences," with the plain suggestion of a "guiding hand" throughout. But it was clear that although there was impulsion, there was no compulsion. The sacredness of individual rights was never invaded, even though these might result in mistaken judgments.

Little by little we came to see that along this line we might look for the truest and most normal and natural methods of spirit action. When these had to be translated into human speech and activity it was, generally speaking, a matter for those in this world. Hence, at the outset, there was a good deal of misunderstanding and misdirection. The man *here* failed, either because he mistranslated the idea of those on the other side of the veil, or relied upon them too much, leaving it to "the spirits" to do what was plainly his own duty, something, moreover, that only *he* could do. This enabled us to understand the failure of many cherished schemes, the apparent breaking of many promises, the downfall of many who gave themselves out as great leaders and ambassadors charged with spiritual missions. These things, however, belong mainly to the past, when, under the intoxication of the spiritual influx (it went like strong wine to the weaker heads), many foolish statements were made and absurd acts committed. The level mind and the critical judgment were rarer then than they are to-day. We used to hear of the agency of "evil spirits" in some particular case where glowing schemes came to nothing. Close investigation of such cases usually resulted in the discovery that the only "evil spirits" connected with the matter were the rashness, dulness or self-conceit of the human beings concerned. They were not even misled except to the extent that they misled themselves. They did not think out the question or realise that spirit communications travel normally only along interior lines and are apt to be strangely distorted when translated into literal forms. When a person tells us that some

undertaking or organisation in his charge is managed by the spirit world, we are apt to think poorly of his judgment. We know that our friends on the other side are deeply and actively interested in many movements for the improvement of this one. Of that we have convincing evidence. But we also know their limitations. They cannot do from there what we can do who are here on the spot. They can inspire, advise, aid and direct, but only if they have the active co-operation of those who are receptive and responsive to such inspiration and direction. The things of the material world can only be properly managed by the people of that world. The degree of aid they can receive from co-operators in the spirit world is governed entirely by their own fitness for the work. Any band of spirit co-adjudicators in the undertaking, whatever it may be, can at best be little more than an "advisory committee." This applies with equal force to individual cases. Let no one suppose that any spirit friend will be raised up to do for him that which the laws of life require that he shall do for himself. Yet he is not asked to do more than his best, however poor it may be. When he has done that he has fulfilled the law of his being, and may calmly leave the rest to Heaven. A frenzied struggle to achieve the impossible is as foolish as complete apathy.

When we have realised that the most "direct" spirit message is that which is unspoken and unwritten, that the most conspicuous examples of spirit agency are those which are unobserved by any but ourselves individually, and the closest companionship of spirits that which is remotest from our physical surroundings, we shall have gone far to understand the true meaning of Spiritualism. No amount of physical phenomena can prove that man is a spirit. It can only awaken the mind to a realisation of an idea that has got buried under a mass of rubbish—the rubbish of false teaching, false thinking, and the multitude of shams of which the world to-day is being painfully cleared to reveal the soul like "the star in the dust heap." In that work the signs of spirit ministry and spirit direction are plainly apparent to all those who have eyes to see.

THE FINANCIAL QUESTION: SOME DONATIONS.

Viscountess Molesworth, in forwarding £10, on behalf of herself and Lord Molesworth, writes:—

"We think Mr. Stanley Gordon's suggestion most excellent, and as he heads the list of 100 subscribers at £10 each, we herewith enclose that amount as seconders, and hope the rest will follow quickly."

Mr. Charlton Templeman Speer writes:—

"I think the suggestion of the Rev. Stanley Gordon in LIGHT of June 21st a most excellent one, and it should be helpful if a fairly general response be given. I have very great pleasure for my part in enclosing a cheque for £10 and trust you will receive many others."

THE CASE OF MR. F. T. MUNNINGS.

We are told that Mr. Munnings is ill as a consequence of the adverse criticism directed towards his appearances as a medium. Having regard to the reports sent to us, we may, without raising the question of the genuineness of his powers, suggest that in any case he will be wise to refrain from giving further public séances, as the results appear to be so uneventful.

Since writing the foregoing we have received a visit from Mr. Percy R. Street, who has been good enough to visit Bournemouth and make an exhaustive inquiry into this case. Mr. Street informs us that there is no evidence whatever, either direct or circumstantial, of actual fraud, and that the charges appear to be based entirely upon assumptions and appearances. The first sittings, which were claimed by several of the people chiefly concerned as highly satisfactory and evidential, were held under circumstances which Mr. Street considers to have been of an exceedingly lax and inconclusive character; and were, therefore, open to the gravest objections on this ground alone. The medium was not held or searched, nor were the necessary precautions against manipulation adopted: the position of the bells and tambourine (which were sounded) and other objects which were handed to sitters, being such as to leave those objects well within the reach of the medium. As we said before, the only satisfactory solution of the matter is that Mr. Munnings should give a séance under scientifically test conditions. Mr. Street made a proposal to the medium to this effect, which Mr. Munnings states that he will consider.

LORD GLENCONNER ON PSYCHIC RESEARCH.

We are now able to present a full report of the speech of Lord Glenconner, as chairman, on the occasion of Sir Arthur Conan Doyle's address at Queen's Hall, on Sunday, the 22nd ult.:—

Ladies and Gentlemen,—I am glad to be on this platform to-day not only to support Sir Arthur Conan Doyle in the work he is so strenuously undertaking, but also to say a few words on a subject that is exercising the minds of many people to-day. It is a subject that has interested me for some years past, and one aspect of which has been brought vividly upon my notice during the last three years.

It is not my intention to deal this morning with any personal experiences that have been the result of my investigation of this subject. I intend, rather, to give expression to the opinion these results have led me to form, together with one or two observations that have a direct bearing on the position that Spiritualism holds in the public mind to-day.

The path of wisdom is that of an open mind and an ordered judgment; the path of knowledge that of observed fact and inductive method. Only by a slow and tedious accumulation of facts tending to show that mind works independently of the physical organism, can the scientific materialist be met on his own ground.

It is this work that the Society for Psychical Research is patiently undertaking. The value of its work is inestimable, and I would like to see the Society working under theegis of the Church, for their paths lie, as I see it, in the same direction: the destruction of materialistic views, and a fuller and more scientific knowledge of the constitution of Man.

I regret the attitude the Church holds towards this movement. To maintain, as she does, a rigid inflexibility in the face of the great mass of evidence that is daily accumulating—evidence that shows communication between the two worlds to be possible—is to chain herself to a rock in a rising tide.

As a Scot, I am proud of my national Church in this respect. A leading Minister of the Church of Scotland, one of the outstanding preachers of the day, is a member of the Society for Psychical Research, and it is known to me that among the smaller country parishes, the ministers, characteristically awake to religious issues of moment, are examining the subject, and taking in the literature with an open mind.

If this line were pursued by the Church at large, I believe she would discover that in fighting the Higher Spiritualism she is fighting a benefactor.

For, apart from the phenomena, which often and justifiably give rise to objection, but which, nevertheless, are of immense significance, apart from the phenomena, I say, what is the teaching of Spiritualism?

Its tenets may be given as seven principles:—

- (1) The Fatherhood of God;
- (2) The brotherhood of man;
- (3) Continuous existence;
- (4) The communion of souls, and the ministry of angels;
- (5) Personal responsibility;
- (6) Compensation and retribution hereafter for good or evil done on earth; and
- (7) A path of infinite progression.

In these seven principles is much that is identical with the teaching of the Churches, save only the fifth principle, which distinctly implies the ineffectiveness of substituted atonement. Spiritualism rejects—and I think rightly rejects—the idea that man may escape the consequences of his past, by belief in the goodness of another.

And here it is in absolute accord with the words of Christ Himself (Matt. vii. 21). But let me make myself clear on one point. Spiritualism is not a religion, but it throws light on the New Testament, and establishes our faith on the truth of the immortality of the spirit, rather than on the resurrection of the body.

I believe much misapprehension upon this subject arises from a confusion of the two aspects of Spiritualism, the two parts that make one whole, I mean the phenomena connected with it, and its ethical teaching.

The one pertains to the scientists, the other to the Church, and research work has been carried out to this extent that the problem of Immortality may be now looked on as a scientific problem.

The attitude of some scientists in this matter, however, provides one of the anomalies of human nature. It is the spectacle of a group of men, claiming to be seekers of knowledge, yet along this particular road closing their minds to serious investigation in a thoroughly unscientific manner.

This, of itself, would be of less consequence were they to be content with a negative attitude; but on the contrary they publish their views on a subject in which they are specifically uninstructed, giving to the side of ignorance and prejudice the support of their names. In this connection great honour is due to such investigators as Dr. Schrenck-Notzing and Professor Crawford, who are willing to give fifteen or twenty years to a close study of the phenomena before they open their lips or take up a pen—these are the investigators of value; may their tribe increase!

And—happily—we have among us some men whose position in the forefront of science is equalled by their courage and liberty of mind; whose unselfish devotion to the cause of Truth leads them to give of their innermost for the common good.

But now the time at my disposal this morning is drawing short. Let me conclude by saying that I stand on this platform to-day to tell you that I know communication with those we call the dead is possible; that I believe it to be permitted, and that I have learnt it is equally consoling to those who have passed on as it is to us who remain.

I have arrived at no hasty conclusion in the matter. It is not in my nature to do so, but the evidence I have obtained I consider to be conclusive, and I hold my belief in a better world assured.

Man, in his long journey, has taken many wrong turnings upon the road, but none that has led him into more rocky and barren country than this misprision of the true nature of Death.

Let me glance at one of the results of a right understanding of it.

I have seen the currents of home life once more take up their accustomed flow, lit by the sunshine of well-remembered and recovered characteristics; deepened, moreover, by a serene tranquillity, so that it has been, at times, almost as if the great affliction had never been. I have seen the tears of desolation changed into the tears of joy, and I take this opportunity to publicly attest my recognition of the unchanged energy and undying affection that has compassed this.

And is this consolation—I ask you—this balm of the spirit, is this the outcome of an evil thing? Do we gather figs from thistles? By the fruit shall you know the nature of the tree. No, Death is not the last enemy that shall be overcome, for Death is a process of Nature; it is the separation of Death, that to some of us has already been greatly mitigated, and which, one day, may be abolished from the earth. I find it more in consonance with my conception of a Divine Love that this should be so. Death is a gateless Barrier. Such of us who know this, on each side, walk through.

The separation that exists between this world and the next exists, I say, because of our ignorance, and not by the decree of God.

A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, it has been decided to establish an Inquiry Bureau in connection with the London Spiritualist Alliance, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street will attend at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from six to eight, to meet inquirers and give them information and advice.

EVENING.

There is deep silence in the house of God;
Now falls the day, and feet which softly tread
The long and lonely aisles are far away—
Some like poor sheep, already going astray.
Round the old rafters and the timbers dim
Of the high vault an echo of the hymn
Last sung rolls on and on and may not die,
Being spirit-born, seeking the open sky.
The angels, too, are gone; with steady flight
Some mount towards heaven's love-begotten light;
And some unseen with those who here have prayed
Are gone rejoicing home, and there have stayed.
E'en now the silent shades of evening bring
A veil and gently shroud each holy thing.
But round the altar where a while ago
He came, there lingers still a golden glow.

F. F.-O.

Mrs. M. P. SLACK, certificated nurse, wishes publicly and gratefully to acknowledge the efficacy of the treatment received by her during a painful illness, from the healing mediumship of Mr. E. J. Loftus, of the Wimbledon Spiritualist Church. She states that she was relieved from pain, with the disappearance of some of the symptoms after the first treatment.

On the 19th ult. a meeting of the newly-formed National Jewish Spiritualists' Society was held at the Pioneer Rooms, 25, Princelet-street, E.1, the President, Mr. Thomas Pugh, in the chair, when a very able lecture was given by Mr. F. Merry on "Life on the Astral Plane." Early in the proceedings a resolution was unanimously passed protesting against the massacres of the Jews in Poland, and at the close a good collection was taken for the "Pogrom [Anti-Pogrom?] Propaganda Fund" of the "Jewish Times." The nucleus of a library has been formed, and friends are cordially invited to attend the society's meetings, which will continue to be held at the above rooms every Thursday, at 8 p.m.

SIR ARTHUR CONAN DOYLE AT QUEEN'S HALL.

FINAL ADDRESS: VISCOUNT MOLESWORTH PRESIDES.

Sir Arthur Conan Doyle delivered the last of his three addresses on "Death and the Hereafter" at the Queen's Hall on Sunday last. The lecturer was in splendid form, and his remarks were constantly interrupted by applause. Though in substance the same as the previous addresses, Sir Arthur introduced some new matter. For instance, he supplied a trenchant reply to criticisms contained in an article in the Press by Mr. E. F. Benson.

Lord Molesworth, who presided, said:—

"I feel it a great honour to preside here this morning and to have the pleasure of introducing Sir Arthur Conan Doyle as a lecturer on Spiritualism. It is a subject which deals with spirit communion and the continuity of life in the great hereafter. I am very glad to be associated with Sir Arthur in this great crusade. As one who has been personally convinced, I am very glad of the opportunity of marking to some extent my gratitude for the comfort and hope that I, or I should say we, have derived from the researches of Sir Arthur Conan Doyle and other great authorities. Sir Arthur's name is well-known to you. He is entitled to be listened to with respect, and on this subject I might even say with reverence."

Sir Arthur Conan Doyle, referring to the fact that the present was the last of his meetings in London, said that from the considerable correspondence which had reached him the effect of the presentation of the truths of Spiritualism seemed to have been to bring conviction and comfort to a large number of people. He believed in his heart that it was the religious teaching that came from Spiritualism which would prove to be the greatest thing the war had left behind it.

Dealing with the darkness of séances, Sir Arthur said that this was peculiar to the phenomena séance, which depended on etheric causes. Ether was a transmitter of light, and if the ether was so engaged, it was not available for the transmission of psychic power. Wireless was governed by the same laws: it was known wireless messages could be sent further at night than by day, because the ether was not engaged in transmitting light.

"Why are spirit powers not used to locate missing people?" was a question often asked. The idea that a sailor, drowned in mid-Atlantic, who knew nothing of mediums or of Spiritualism, should convey information as to his drowning, was preposterous. It was like asking a man to send a telegram from a village where there was no telegraph office. "But that psychic laws can be extended and used for the detection of crime, I have no doubt whatever," said Sir Arthur, "and they should be used more than they are. But we must not ask for the impossible."

The lecturer made a spirited reply to a recent article by Mr. E. F. Benson. Reviewing what he described as the extraordinarily convincing tests obtained through the clairvoyance of Mrs. B., he said that he had sent the letters containing the particulars to Mr. Benson, because the latter had said that "mediumship was an odious trade." He sent him the whole forty-six letters, and Mr. Benson examined them and published an article in reference to them. In this, when speaking of successes, he had childishly put the word in inverted commas, but when alluding to failures the word was printed in the ordinary way. That was not decent controversy at all. (Applause.) Mr. Benson's explanation was that what was told to the sitters was the result of thought reading, and he expressed this opinion in a cock-sure way. In saying that he was only throwing dust in the eyes of the world.

"Thought reading," the lecturer proceeded, "is when I have a definite idea in my mind and another person is receptive and I convey the thought of, say, the ace of spades into his brain. If I do that I consider I have done well. In that sense thought reading does exist. But to take it for granted that in thirty-seven cases out of forty-six the medium could look at people and take out of their brains the knowledge of their friends, incidents in their lives, as well as their names—that has never been proved in the world, no, never."

To give thought reading as an explanation for what had occurred was a perfectly preposterous thing. Granting the existence of thought reading, it would not cover the facts. One lady who visited the medium said she had to write to a number of her relatives before she established the correctness of things told to her. The medium certainly could not have got that information by any process of thought reading, because the facts were unknown to the sitter. Other cases were quoted where it was shown that the medium, instead of following the thoughts of the sitter, corrected those thoughts where they were in error. The results achieved by the medium were most astounding. "Either Mr. Benson is not a man to appreciate evidence," said the lecturer with some warmth, "or he has read the evidence most carelessly." Referring to the tone of arrogance in the remarks, Sir Arthur added, "There is a mental insolence about them which I very greatly resent." (Applause.)

Dealing with the allegation that a certain medium had been prosecuted by the police, and that this was something which reflected on her character, Sir Arthur said: "Every medium in England is liable to be prosecuted by the police. It is

due to the rotten state of the law. There is not an early Christian, not an apostle, not St. Paul, who would not have been up at Bow-street if he had been alive to-day." (Applause.)

In conclusion the lecturer asked what was Christianity going to do about Spiritualism? Were the Churches going to take his volume of evidence and digest it, or were they going to stand aloof and call it diabolism? If they did not admit the truth of the revelations, sooner or later a Church would rise which would displace them.

POINTS IN SIR A. CONAN DOYLE'S ADDRESSES.

I am not here to proselytise—I am here to tell you the truth.

Father Vaughan was talking through his biretta! (in reference to evil spirits).

Our opponents are divided into two classes—those who don't believe, and those who make impossible claims for the subject.

The London Spiritualist Alliance is like a big ship with very small engines.

I started with every prejudice against Spiritualism. There is no sceptic who can be more prejudiced than I was.

There is no difficulty you can have, that I was not also confronted with.

It was no less than twenty-five years before I made up my mind.

Do you think the spirit world is going to stoop to satisfy a policeman disguised as a farmer?

You must remember that a medium does nothing himself, but merely acts as a transmitter of intelligence.

D. D. Home never took money for his gift. He was once offered two thousand pounds to place himself at the disposal of a circle—the Union Circle—in Paris—but he refused the offer.

I believe in my heart that it is the religious teaching coming from Spiritualism which will be the greatest thing the war has left behind it.

HUMOURS OF WITCHCRAFT.

By HORACE LEAF.

The "witchcraft persecution" which afflicted Europe and America for several centuries like a terrible scourge, was not without its humorous side. Naturally, the more sincere the persecutors the more laughable were many of the incidents that arose. In Scotland, where the craze appears to have been worse than in England, the humours of witchcraft were perhaps more frequent. It was King James I. (James VI. of Scotland) who ventured to put in print his great knowledge of devils, and he deals so explicitly with the matter that one is constrained to admit he must have known more about imps than about angels. To James we are indebted for the explanation why women more than men were addicted to converse with Satan. To him it was "easier, for as that sex is frailer than man is, so is it easier to be entrapped in these grosse snare of the devil, as was overwell proved to be true, by the serpent's deceiving of Eve at the beginning, which makes him the homelier with that sexe." This shrewd man well deserved to be called "the wisest fool in Christendom."

There can be no reasonable doubt that if witches and wizards were guilty of doing all that was attributed to them they richly deserved many of the terrible things that befell them. No punishment seems to have been too severe for the manner in which they pestered good William Montgomerie, of Burnside. To infest a respectable man's house "with catts these three months bygone," was bad enough, but to permit them to make a "fearfull and unnatural noise" so as to terribly frighten his wife, was past all endurance, hence his urgent petition to the "Sheriff-Depute, or Caithness," to run his persecutor to earth in a very literal sense.

But Satan himself was often a great nuisance. Not content always to leave his nefarious schemes to the care of his misguided human emissaries, he would make his appearance in all kinds of odd places and forms. "Sometimes he appeared in the likeness of a great black horse and other times riding on a black horse." Then by way of variation he would appear as a black cloud, and again as a black hen. On more than one occasion he came as a dandy, well-dressed, and with a neatly trimmed beard of a hue commonly called ginger. Nor was he exclusively fond of old toothless hags, as is commonly reported, for at more than one important witch-gathering he was observed to show great preference

for "sonsic braw lassies," and who can honestly blame him? Of course, it caused trouble in the camp, for his devotees seem to have considered that since their oaths binding them to his service were equally strict, he should have been sportsman enough to show them equal appreciation. By the "unco guid" this was all as clear as daylight. They expected nothing else than that the arch-enemy of the human race should deceive even his own best friends.

The degradation to which witches and wizards descended passes all comprehension. The strange devices they adopted can be compared in awfulness only with the notions that arose in the terror-stricken minds of those who warred so successfully against them. They tried to drown King James by hurling a specially prepared dead cat into the sea. No decent sea could hope to remain passive under such treatment, and so a terrible storm arose, which very nearly deprived the world of that masterly piece of literature, " Daemonologie in forme of a Dialogue, written by the high and mighty Prince James, by the Grace of God King of England, Scotland, France and Ireland, Defender of the Faith, etc."

In 1603 a witch employed a cat to destroy three hogs and a cow belonging to a farmer she hated. The farmer, who evidently believed in employing witchcraft to overcome witchcraft, saved the situation to some extent by burning a pig alive. The cat could not stand this, "and would never go thither any more." The farmer probably burnt the pig alive to get some idea of how the witch would act when she was led to the stake to undergo a similar fate. Another witch, who had several witnesses against her, showed a predilection for taking on the form of a toad and crawling along the hearth of anyone she did not like. Woe betide them if they swept her away, for, her anger thus kindled, she would cause every hen of the offending party to die unless a hen was burnt alive to counteract her evil spell. To one poor fellow she acted in a dreadful manner, simply because she had once been angry with him. He had a dun cow which he had tied up in his house. Under the insidious influence of the witch he became filled with fear lest any evil befall her and needs must caress her tail and kiss her every time he came near her! To a dun-cow in the house he had no objection, but an irresistible impulse to fondle the animal in such an ungallant way was more than he cared for, and so he applied to the proper authority for the removal of the witch.

Spells are dangerous things, and like boomerangs often return to those who cast them, as witness the following.

Dr. Fian, a notable sorcerer, "who was burned in Edinboro' in Januarie last, 1591," desiring to bewitch the sister of one of his scholars for his own wicked purpose, requested the boy to procure three of her hairs, and for this purpose gave him a piece of conjured paper wherein to deposit them. But the mother, becoming alarmed at these suspicious circumstances—probably knowing Dr. Fian was no less important a personage than the "Devil's secretary," as was later amply proved by his own confession when under torture—determined to circumvent the magician. So she "clipped off three haire from the udder of a cow, and wrapped them in the same paper, which she again delivered to the boy, then willing him to give the same to his said maister, which he immediately did." The schoolmaster, not being wizard enough to tell the difference between hairs from a cow and those of a young lady, cast his spell and—paid the price. The heifer straightway fell in love with him and showed it in a very forward manner. Every time she saw the doctor she made towards him, "leaping and dauncing upon him, and following him forth of the church, and to what place soever he went, to the great admiration of all the townsmen of Saltpans, and many other who did beholde the same"; and it is to be hoped to their edification. Meantime we may imagine Satan enjoying the humour of the situation and refraining from going to the aid of his oppressed and misguided secretary and thus spoiling the joke.

Casting spells for love-making was always regarded as a particular gift and even weakness on the part of magic-workers of either sex. It seems to have been quite dangerous for old men or women to win the affection of members of the opposite sex much younger than themselves. John Knox, the great Scottish reformer, realised this, for one of his disputants, Nicol Burne bitterly inveighs against him as a sorcerer for having in his old age secured the affections of Lord Ochiltree's daughter, "one damosil of nobil blude, and h[er] ane old decrepit creature of maist baist degree of onie that could be found in the country." The disparity between their ages was certainly considerable, as Knox was nearly sixty, whilst the young lady was not yet twenty. The remarks about the reformer's "baist degree" must be attributed to the kind of zeal that characterised religious disputants of the sixteenth century.

It is well known that, as death approaches, some are able to see the dwellers on the threshold or those who have drawn near to help them put off the heavy mantle of the flesh. . . We are told of a friar who lay on his deathbed during that night in which St. Francis passed over into the light. The friar saw the beloved founder of his Order, and cried aloud to him, "Stay a moment, father; behold, I am coming with thee!" and immediately departing from the tabernacle of the body, he followed after St. Francis, even as he had said.—"The Wonders of the Saints," by F. FIELDING-OULD, M.A.

FROM THE LIGHTHOUSE WINDOW.

A. M. H., who has quietly devoted himself to work for the blind by producing books on psychic science in Braille type, tells us of a visit to a medium to whom this was unknown and who described a spirit form near our correspondent, a guide as was supposed, "carrying a staff, with a silver lamp." The medium then asked, "Why does he [the spirit] say 'Light to the Blind'?" A.M.H. was much impressed by the experience.

Telepathy crops up everywhere. In his speech on the Tuesday of last week in defence of Mr. Philip de Laszlo, Sir John Simon referred to a curious telepathic experience of the artist in regard to the death of his mother, related by him in a letter to his sister. "Yesterday, Friday morning," wrote Mr. de Laszlo, "I could not explain it but, contrary to my usual custom, I had a desire to put on a black tie, and when we went in to breakfast I received the news of mother's death."

In a speech last week Lord Haldane said he did not intend to discuss Spiritualism. There was a good deal of fraud and imposture in it, and at the only séance he attended he defeated the medium. But there was one test of Spiritualism. He thought that was quality, and up to the present that had been lacking. Yes, there is a deficiency of quality in many things nowadays, even politics. We observe that Lord Haldane has attended one séance, and are only surprised that he has not written a book on the subject. So many do.

The letters home of the late Lieutenant G. H. Whyte, of the London Irish Rifles, which have been edited by his wife and issued by the Theosophical Publishing House under the title, "Glimpses of the Great War" (cloth, 3/6) are dated from three fronts—France, Macedonia and Malta, and Egypt and Palestine—and present, therefore, very varied pictures of scenery and incident, but through the whole narrative (as the foreword points out) runs a splendid note of confidence in the Divine plan—that out of all the misery and slaughter will arise a sweeter and better state of society.

The ripples in the sea of propaganda reach a long way. Our contemporary, "The Message of Life" (New Zealand), tells of a commercial traveller deeply interested in the subject who takes this method of spreading the truth: "I don't broach Spiritualism all at once, but take this way: I perhaps say, 'Conan Doyle is making a stir in England with his lectures on the New Revelation. Have you read about it?' As a rule the answer is 'No, what is the revelation?' This opens the way to a conversation, and generally ends up by my saying, 'I'll send you something to read on the subject.'"

Mr. Horace Leaf's lantern lecture on "Materialisations," at the College of Ambulance, Vere-street, on June 24th, attracted so many people that numbers were unable to obtain admission. The lecturer gave an interesting account of the series of remarkable photographs of spirit materialisations shown on the screen. Special attention was paid to the results obtained by Sir William Crookes, and pictures of the famous medium, Florence Cook, and the materialised "Katie King" were exhibited. Mr. Leaf announced that the lecture would be repeated, the announcements being duly advertised.

Mrs. Cannock, who was giving clairvoyant descriptions at Kingston last Sunday night, relates that a number of soldier spirits adopted a novel and convincing method of making known their identity. Led by a young lieutenant, the soldiers advanced in single file up the aisle. Each man bore on his chest what appeared to be a large placard on which was written his name and the place where he had lived. On reading these names off, with descriptions, Mrs. Cannock found them all recognised by members of the audience. A curious feature of the proceedings was that as each name was recognised the spirit faded away, leaving his fellow behind displayed to the clairvoyant. The incident is new in Mrs. Cannock's experience.

At the present day it may be worth while to recall Sir William Crookes' warning against forming a judgment on the powers of a medium from too limited an experience. Writing in June, 1874, to Mr. Serjeant Cox, in reference to Miss Showers, he says, "I have only had four séances altogether with her, and that is quite an insufficient number. I had between thirty and forty séances with Miss Cook before I felt justified in coming to a positive opinion. I notice that with every new medium one or two séances only leave suspicion on the mind. It was so in the case of Home, Williams, Herne, Miss Fox, Miss Cook and Miss Showers."

Sir William, in a further letter to Serjeant Cox, after stating his thorough belief in Florence Cook's truth and

honesty, says: "Knowing how misled I was in Miss Cook's case at first, with even stronger grounds for suspicion than I have with Miss Showers, I wish to reserve judgment till I have more opportunities of experimenting." The same spirit of caution is needed to-day. The issues involved are so tremendously important that the coolest judgment is necessary before we denounce an honest medium as a fraud or on the other hand endorse the performances of some cunning and heartless rogue who attempts to make capital out of the faith of people who are suffering the pangs of bereavement.

MEDIUMSHIP IN THE LABORATORY.

To the series of addresses given in the Picture Gallery at the residence of Lord and Lady Glenconner at Queen Anne's Gate, Mr. W. E. Benton, F.G.S., contributed an interesting lecture on Monday afternoon last under the title "Recurrent Ideas in the Design of Nature," in the course of which he dealt with "Crystals in Rocks and later as Flowers in Plants," "Magnetism in Rocks and later as Conscience in Humanity" and "Catalysis in Matter and later as Mediumism in Spiritualism." He showed how the idea of beauty in crystals was afterwards outworked in the vegetable world in the form of flowers; he dealt with the magnetic forces, which seemed to be carried upwards until they emerged in man as conscience. In catalysis, however, where chemical elements which will not blend are harmoniously united by the introduction of another element, which itself remains entirely unaffected, the process seemed to be carried up to a stage beyond the human world, as illustrated by the medium whose presence is necessary to bring about unity between the life-forces operating here and those in the unseen world. The lecture was admirably suggestive of the possibility of establishing parallels between physical and psychical phenomena. The Rev. V. Fielding Gould, M.A., occupied the chair, and there was some little discussion at the close. We hope to give a fuller account of the address next week.

"THE LIGHT OF OTHER DAYS."

(FROM LIGHT OF JULY 6TH, 1889.)

I believe that raids on mediums are not always conducted with discretion. While I have for many years past expressed and publicly acted upon a conviction that it is a duty we owe to ourselves as Spiritualists to make fraud impossible by the conditions on which we insist, I have also said and felt that we ought to be very sure that what bears on its surface an apparent resemblance to fraud is really and truly false and deceptive. I have found it very hard myself to discriminate in some cases that I have personally investigated. And, in more than one, I have revised on further experience, an unfavourable opinion that I had at first formed. We want less of the wonderful and more of the demonstrably true. If mediums would cultivate the power of producing simple, convincing phenomena that no fair mind can question, they would do us a much greater service than by startling credulous people with marvels.

From Notes by M.A. (Oxon.).

If there is a Captain Napier living in Darlington, will he kindly communicate with "Brigadier General" at the office of LIGHT.

SPIRITUALISTS' NATIONAL UNION.—The Spiritualists' National Union is holding its annual conference at Nottingham on Saturday and Sunday, the 5th and 6th inst. During the past three years, owing to the exigencies of the war, the Union has been compelled to hold its conferences merely on a *pro forma* basis. This year it is resuming its normal functions, and will be the occasion for the discussion of many questions of national importance in connection with the work of organisation and propaganda. It is deeply regretted that Mr. Hanson G. Hey, the secretary, is incapacitated by his illness from taking any active part. Our cordial sympathies are with the S.N.U.

WRITING of Miss Violet Burton's mediumship, a correspondent remarks that "Father John," her inspirer, shows a distinctive personality and has given evidence of the truth of his statement that he was in earth-life a disciple of St. Francis D'Assisi. His work is purely on spiritual lines, and he does not permit his medium to take money for her gifts. Our correspondent adds: "The wisdom and discernment shown in Father John's personal talks have aided many to a truer realization of its meaning."

SPIRITUALISTS' NATIONAL UNION.—The Treasurer, Mr. T. H. Wright of 10, Victoria Avenue, Sowerby Bridge) sends us the following list of subscriptions to the Parliamentary Fund (Witchcraft Act Amendment) for the quarter ending June 30th, 1919: Amount brought forward, £1,131 12s. 1½d.; Theatre Lane Lyceum, Armley (per Mr. E. W. Oaten), £2; H. B., Portsmouth, £1; Mr. Hoskins, Brighton, 10s.; Mrs. Lucy Jones, Leicester, 10s.; Chancery-road Spiritual Mission, Bournemouth, towards expenses, Mr. Oaten social, 27 12s.; Mr. S. Foster, Camberbach, £1; Earlstown Spiritual Church, 11s.; bank interest, £10 9s. 6d. Total, £1,156 4s. 7½d.

A SPIRITUALIST "ACADEMY."

By A. T. CONNOR.

In 1665 the King of France, at the instance of Cardinal Richelieu, established the French Academy as "a sovereign organ of opinion" on all important literary matters before the public. A member of the French Academy submits his work before publication, and it lies with the Academy to decide whether the work should be published with its authority. Non-members also can apply for this authorisation; and, in addition, the Academy is empowered to examine and judge works published without its authority, and issue considered opinions. The form, method, precision, proportion and relation of parts of an intellectual work depend mainly on quickness of mind and flexibility of intelligence, and an institution like the French Academy is calculated to promote clearness, correctness and propriety in writing and speaking, and besides create a force of educated opinion and serve as a centre and rallying point for it, giving it a power which it could not otherwise possess, thereby evolving an intellectual standard to which all workers would defer. A French writer knows that his work is going before competent judges, and works accordingly, whilst in England competent critics are so isolated that they form no powerful body of opinion to keep writers within bounds.

Readers of Matthew Arnold will recognise the foregoing as a summary of the chief points in one of his "Essays in Criticism." Some months ago, when reading "Of Academies," it occurred to me that a Spiritualist body of a similar nature to the French Academy was very necessary if the literature of our movement was ever to be placed on the sound footing of coherence and general reliability. That opinion has since been confirmed by the torrent of literature on things Spiritualistic, in book and pamphlet form, now pouring from the press. But although bombarded by inquirers with the undeniable fact that our generally accepted literature was self-contradictory, and the cause of endless mental confusion regarding our facts and philosophy, I could see no way out of the position, and so kept my opinion to myself.

A possible solution of the difficulty has appeared in the announcement of the projected formation of a Central Spiritualist Institute in London, one of whose functions will be the production and distribution of literature, elementary, philosophic and scientific. The Institute has here the opportunity of forming a Spiritualist Academy, by selecting for the control of its publications a committee of the most eminent workers in our movement. In Spiritualism the competent critics are indeed isolated, and without power to influence the general trend of our literature, and any writer who can afford the cost of publication is able to run into print and spread confusion and despair amongst thinking inquirers. For we have no set standard, and to the inquirer all Spiritualist books and pamphlets are alike.

A Publications Committee, with power to set up a fair standard of agreement in essentials, and to accept, classify and authorise—or, if necessary, reject—all works submitted, and with liberty to prepare and issue commentaries on works already published, would do much to set our literature on a satisfactory footing. The periodical publication in the Spiritualist and other journals of the Committee's list of approved and authorised works would soon convince authors that the only way to success lay through conforming to the standard.

The existence of the Academy need be no deterrent to the author with unpopular or advanced opinions. The Committee would not be asked whether they agreed with the author's conclusions, but whether in their opinion the conclusions were reached as a result of clear, logical reasoning from attained or attainable knowledge. The various publications could then be classified as scientific, philosophic, elementary, "essential," or "non-essential," subsidiary, etc.—or any other form of classification found desirable or practical. The personal opinions of the members of the Committee need never be called into expression.

Matthew Arnold favours the adoption of a modified form of the French Academy idea in England, as a means of raising the standard of what he calls the journeyman work of literature. There is an immense amount of this class of work awaiting literary Spiritualists. An authoritative history of our movement and its pioneers; a description of the spirit world and the conditions prevailing there; the collection, classification and tabulation of phenomena; the definition of Spiritualistic terms and the issue of elementary and advanced text-books—all these are included in the journeyman work of our literature, and call for the controlling influence of a central critical authority.

There are many other points that might be urged, but those I have suggested will, I hope, convince earnest Spiritualists that the idea of a Spiritualist Academy is at least worthy of consideration.

God in us from our hearts veil after veil
Keeps lifting, till we see with His own sight,
And all together run in unity's delight.

—G. MACDONALD

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street W.1. — 6.30, Mr. A. Vout Peters. July 13th, Mrs. A. Parker.

The London Spiritual Mission, 13, Pembridge-place, W.2. — 11, Mrs. Worthington; 6.30, Dr. W. J. Vanstone. July 9th, 7.30, Mr. A. Vout Peters.

Walthamstow. — 342, Hoe-street. — 7, Mr. J. W. Humphries.

Kingston-on-Thames. — *Bishop's Hall, Thames-street*. — 6.30,

Shepherd's Bush. — 78, Becklow-road. — 7, Mrs. Golding. Thursday, 8, Mrs. Stenson, open meeting.

Peckham. — *Louanne-road*. — 11.30, circle; 7, Mrs. A. Eddington. July 13th, Alderman D. J. Davis.

Lewisham. — *The Priory, High-street*. — 6.30, Rev. Susanna Harris, address and descriptions.

Croydon. — 117b, High-street. — 11, Mr. P. Scholey; 6.30, Mr. Julie Scholey.

Reading. — *Spiritual Mission*, 16, Blagrave-street. — 11.30, Mr. R. Wells; 3, Lyceum; 6.45, Mrs. John Jackson.

Holloway. — *Grosvenor Hall (near Highgate Tube Station)*. — 11, Mr. T. O. Todd; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith.

Battersea. — 45, St. John's Hill, Clapham Junction. — 11.15, circle services; 6.30, Mr. Horace Leaf. July 10th, 6.15, clairvoyance.

Woolwich and Plumstead. — *Perseverance Hall, Villas Road, Plumstead*. — 7, Mrs. Alice Harper, address and clairvoyance. Wednesday, 8, Miss George, address and clairvoyance.

Camberwell. — *Windsor-road, Denmark Hill*, S.E.15. — 11, Mr. G. T. Brown; 6.30, Mr. Nickels (of Luton). July 13th, 6.30, Mrs. Cannock.

Brighton. — *Athenaeum Hall*. — 11.15 and 7, Miss Violet Burton, addresses; 3, Lyceum. Wednesday, 8, public meeting.

Mr. Everett.

Brighton Spiritualist Brotherhood. — *Old Steine Hall*. —

Second anniversary, special services, 11.30 and 7. Monday, 1.45, Mr. A. Maskell. Public tea Tuesday, 5.30, meeting 7.30. Thursday, 7.30, Hove Town Hall, Sir A. Conan Doyle (Chairman, Mr. Vout Peters). Tickets, 5/- to 1/3.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, healer and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11.30	6.30
*Brixton, 142a, Stockwell Park Road	...	7.0
Camberwell, People's Church, Windsor Road, Denmark Hill	11.0	6.30
*Clapham Reform Club, St. Luke's Road	11.0	7.0
Goudon, Gymnasium Hall, High Street	11.0	7.0
Ealing, 5a, Uxbridge Road, Ealing Broadway	...	7.0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove	...	7.0
Fulham, 12, Lettice Street, Munster Road	11.15	7.0
Hackney, 240a, Amburst Road	...	7.0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone	...	7.0
Kingsland, Assembly Rooms, Bishop's Hall, Thames Street	...	6.30
Lewisham, The Priory, 410, High Street	...	6.30
*Lewisham, Third Avenue Corner, Church Road	...	6.30
London Spiritual Mission, 13, Pembridge Place, Baywater, W.	11.0	6.30
*Manor Park Spiritual Church, Shrewsbury Road	11.0	6.30
Marylebone, Steinway Hall, Lower Seymour Street	11.30	6.30
*Peckham, Lausanne Hall, Lausanne Road	...	6.30
*Peckham, Spiritualists' Hall, Breamore Road	...	7.0
*Plumstead, Perseverance Hall, Villas Road	...	7.0
Richmond, Castle Assembly Rooms	...	7.0
*Stratford, Idmiston Road, Forest Lane	...	7.0
Tottenham, "The Chestnuts," 684, High Road	...	7.0
*Upper Holloway, Grovedale Hall, Grovedale Road	11.15	7.0
*Wimbledon, 4 and 5, Broadway	...	6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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No. 2,009.—VOL. XXXIX. [Registered as] SATURDAY, JULY 12, 1919. [a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

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NOTES BY THE WAY.

There is a story of a benevolent old lady who could see some good even in the Devil. We might all, she observed, take a lesson by his perseverance! So one might remark to those who disparage the scientist as a soulless person, that they might at least emulate his exactness. This habit of precise statement it is which gives the pronouncements of the scientist in Spiritualism an especial value and atones for those limitations of view which the ardent enthusiast finds so irritating. Some observations in Dr. Crawford's "Hints and Observations for those investigating the Phenomena of Spiritualism" (published in the United States) are worth quoting in this place as the dispassionate comments of a man whose scientific standing is now well known. We cite them chiefly because of their value to inquirers at the outset of their investigations. Here are Dr. Crawford's observations on "Spirit rapping":—

The gullibility and simplicity of the critics of psychic phenomena are extraordinary. To take one example; they try to explain away the simple, homely rap—that comparatively common and simple method of signalling between the two worlds. But their explanations are laughable. The critics of the "rap," one of the most elementary of all psychic phenomena, say that it is produced this way and that way in the simplest manner conceivable by nasty fraudulent methods on the part of the medium. As a matter of fact, I have studied the rap rather exhaustively, placing the medium on a weighing machine, obtaining an impression of the rapping rod, and carrying out various experiments of a mechanical and electrical kind, so that I know pretty well how the rap is produced, not from hearsay or imagination, but from years of practical testing in the séance room. As I have said, the ideas of the critics concerning this same rap are amusing, and of as much importance as a child's conception of the universe.

Next we may take, again having the inquirer in mind, Dr. Crawford's statements concerning spirits and the world they dwell in :—

The entities behind my experimental circles have shown themselves by their acts to be essentially human beings; and in this respect they conform to the general rules all over the world. At all seances of repute, wherever and whenever held, by whatever form of mediumship the communications are received, the communicating entities declare themselves in every sense to be human beings. They say they have simply passed the portals of death, and this is practically the only way they differ from ordinary humanity here.

The operators say that their world is a bright and happy one, full of vital energy. Its inhabitants are much more "alive" than when they lived on earth. This is a point they emphasise particularly. They say they have no desire whatever to return here—they seem to be far better off where they are. The broad, general fact seems to be that the other state is a more forcible or energetic one than this—energy seems to be the keynote. Everybody and everything are alive in a degree much beyond our conception of being alive. Their state of existence is altogether fuller, freer, and of higher capacity than ours. Moreover, the operators declare most emphatically that they are *very happy*. Whenever asked the question they try, by the energetic way in which they manifest, to illustrate to us how happy they are. They are very sure of it and will take no denial.

"Cut is the branch which might have grown so straight, Burned is Apollo's laurel bough." The lines floated into our mind the other day, as they appear under a picture of Chatterton lying dead in his garret at Brooke-street, Holborn. Subsequently came a letter from a venerable correspondent, Mrs. Hopper, of Walkerville-on-Tyne, desiring us to forward to a famous literary man a plea (based on psychic grounds) for the vindication of the memory of the "marvellous boy" from the charge of forging the Rowley manuscripts. We fulfilled the task with pleasure, for literary folk who have made acquaintance with psychic faculty have previously raised the question whether Chatterton might not have been inspired to the production of the Rowley poems by some ancient poet. Those who have read the story of his life (that of the late Professor David Masson is one of the best versions we know) cannot fail to have been struck by the curious circumstances in which the poems were composed. There is little doubt, of course, that Chatterton did laboriously imitate the mediæval English of the documents which he found in the muniment box of Redcliffe Church, Bristol, and that he claimed to have discovered the poems there. But the poems themselves were found to be inspirations of his own genius, and the possible psychic element in the matter is worth considering. The Rowley poems, in fact, form one of the "jewelled mysteries" of literature, and we quite sympathise in Mrs. Hopper's desire to solve the problem.

* * * *

It is with us not only a question of studying and cultivating our spiritual natures, but of keeping the physical instrument healthy, active and efficient. In these days, when we meet so many inflamed and dis-tempered minds reacting to the terrible tension of the war and its consequences, the gospel of repose is an excellent one to preach. Many people suffer because they do not properly relax—they are always in a state of strain, and this aggravates their original troubles. Yet in the busiest and most harassed lives there are frequent opportunities for rest and recuperation. Travelling in train or 'bus, the individual can withdraw his mind from his surroundings and allow it to lie quiet for a while. The secret of strength is as much in wise rest and relaxation as in exercise and endeavour. Even a few minutes of entire quiescence has a marvellous effect in repairing frayed nerves and recruiting the energies.

A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, it has been decided to establish in connection with the London Spiritualist Alliance an Inquiry Bureau, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street will attend at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from six to eight, to meet inquirers and give them information and advice.

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following sum:—

E. L. £ s. d.

A CHURCH COMMITTEE INVESTIGATES SPIRITUALISM.

PROOF OF THE EXISTENCE OF SPIRITS.

The following is the report of the Psychical Research Committee appointed in connection with St. Ethelburga's Church, Bishopsgate, presented in June last to the Church Council:—

Your Committee has, for purposes of investigation, divided itself into separate groups and left each group to choose its own procedure. The results have been definite in fact, even when unsatisfactory in rationality, or inexplicable in theory. One group secured results wanting in intelligibility. With others the results have sometimes been disappointing, at other times promising. Your Committee feels able to say some things without hesitation:—

1. The activity of a mind or minds is revealed in the phenomena witnessed;

2. What purports to be a definite personality is as a rule to be got at through one medium alone; it does not come through another medium;

3. The mind which communicates is as a rule dominated by prejudices or beliefs which might be thought peculiar to this side;

4. Messages sent through tend to be diffuse and vague rather than pointed and clear;

5. When a mind communicates with us at more than one sitting a coherent personality is distinguishable;

6. No danger to the medium has been observed when the method used is that of letters of the alphabet spelled out on a table;

7. The mind which communicates speaks frequently of being allowed a definite time and no more; it also appears to be governed by one controlling mind;

8. The hypotheses of the unconscious and of telepathy complicate but do not solve the problems offered by Spiritualism.

Among the minds with which we have been supposed to be in touch are a friar of the thirteenth century, a priest of the sixteenth, a soldier of the seventeenth, a violinist of the same date, an Egyptian of the Ptolemaic period, one calling himself a watcher or an angel, a manservant of eighteen hundred and forty, besides relatives of some of the sitters who have passed over in recent years.

Our difficulties are not so much with the phenomena as with their explanation. The phenomena may be accounted for by one of two hypotheses. These are, firstly, that of the transcendental subject, and, secondly, that of possession. The latter lies more ready to hand; is more intelligible and seems to leave less to be accounted for. The former is more difficult to understand, leaves much to be explained, and in the end is more obscure than its rival. Its difficulties, however, may tell rather in its favour than against it.

The ultimate explanation of Spiritualistic phenomena is bound up with our insight into the nature of reality. Here Mr. Hobhouse's remark is useful, that "Reality is not spiritual but the spiritual is an element in reality." The complementary element is supplied by the power which expresses itself under the laws of nature. We then work upwards from these two "partials" and postulate a higher and transcendental unity of which the intelligible and the objective worlds are partial presentations. We are next compelled by facts to assign man to this transcendental sphere, and to hold that his essential nature is partly revealed in thought and conduct, but only in part. His characteristic is free, creative activity on the one side, and insight on the other. In imagination he shows what he really is, and the intuition of the genius, the invention of the man of science, the vision of the artist, and thought in general are all nothing less than imagination limited in scope and power by embodiment in the intelligible world, and again in the objective world. The power and purity of the manifestation will be dependent on the fitness of the organ, especially the brain.

This analysis of man's nature may perhaps point to the direction in which the explanation of Spiritualistic phenomena will have to be sought. The organ through which these come to us is the mental and physical constitution of the medium. And a medium seems to be one who is more receptive to promptings from within than most people are. The agent in that case is the transcendental subject working under conditions imposed by the organ he is using. He creates but he does not create freely. He is subject to the laws of nature. This double fact may account for the strangeness of many of the phenomena of the séance room, and for the curious limitation of outlook to be noticed in many communications. The transcendental subject dreams, and his dreams are made uneasy by his imperfect control of the brain of the medium.

So far we have been assuming that the transcendental subject is that of which the medium is the organ. But it would be unwarrantable to assume that this is the sole transcendental subject at work. Prejudice alone and short views are responsible for the assumption that subjects in the flesh are the only subject we can have to deal with. On the other hand, because we admit that other subjects of whatever sort exist, we do not conclude without more ado that they are to be found only as discarnate spirits. The probability is that many other orders of subjects exist, while

again this fact does not negate the other probability that discarnate spirits feel more interest in us than do the rest, and so are more likely to use a medium of communication. This brings us round to "possession" as the process we see at work.

Assuming for the moment that this is the case (and all the facts point in that direction) we observe two unexpected results. The communicating spirits show for the most part little interest in their own present surroundings, and they frequently seem to have lost what we commonly call the personal touch. Their thoughts move in the ancient world in which they once bore their part; the prejudices and beliefs which they formed then govern them now; they have little tolerance or breadth of vision; they are dogmatic in the expression of their views, and they do not judge the righteous judgment. When they recognise at the séance-table an old acquaintance, they are unable to say why he is now in the flesh again and they are not. The limitation of their knowledge and interests is as striking as is the fact that they express themselves at all. Too often they deal in windy generalities about truth, and as frequently when they give definite names or dates, these on inquiry are found to be incorrect.

It is right to add that a third explanation can be given, as following from the doctrine of the transcendental subject. That subject descends with the world of ideas, and thereby thought creates things before they become objects of sense. These things are often called thought-forms. And we should have to allow them a greater degree of reality than stocks and stones. They form the panorama of the vision of the dying man, and seem to be intimately connected with memory.

Now, seeing that communicating spirits frequently discourse of far-off events and things of long ago, the guess may be hazarded that what comes to us is not a personality, but that a cinema film, depicting actual things or forms created by thought in the past, is unrolled before us. In this case we should be compelled to abstain from affirming anything about the present condition of a departed spirit, for the simple reason that he has not been before us. What we have been looking upon is the ideas which mind has created and left behind in an ethereal form. Given the right conditions these thought-forms may be as cognisable as houses or trees. The phenomena of materialisation would witness also to this creative or plastic power of thought.

It may be well to illustrate the foregoing remarks by one or two facts of observation. On one occasion a Father Stephen, of the reign of Edward VI., declared his company heretical, and urged them to submit to the one true Church founded by the dear Lord. Addressed in Latin (a language unknown to all in the room except the speaker and one who stopped his ears) Father Stephen gave apposite and rational answers.

On another occasion Julius Caesar, styling himself "magnus," came and said that he held the gate. He gave in answer to a question his famous *veni vidi vici* message as given by Suetonius, but gave Britain as its theatre instead of Asia Minor. The circle would seem here to have entered the memory of some megalomaniac.

On the same occasion a man-servant to a Sir William Jackson, of the Board of Trade, living at 11, Green-street, in the middle of the last century, gave a detailed account of his surroundings, and mentioned that he had known John Brown.

But the most interesting person we have come across is Edward Parr, one of the Queen's halberdiers under Raleigh in Queen Elizabeth's time. He claims one of the sitters as an old and beloved boon companion under the name of "gladsome Roger." He has given details of his own life and that of his friend and of that of their families without any undue hesitation, is full of affection, speaks in the dialect of the seventeenth century, and has shown himself at six sittings consistent, lovable and rational. It is difficult to believe that in his case we have not been in touch with a definite personality, whether that personality be Edward Parr himself or some master-mind who has created him for his own pleasure, and perhaps ours.

At the house of one member of the Committee a constant visitor is one who was a friend of the household before he fell in the war. Of his identity those who knew him in the flesh entertain no doubt. He is always in control of the table whenever a sitting is held in his friend's house.

Your Committee, then, is satisfied that "spirits" of some sort are active in the séance-room; that the probability is that some of these at least have been formerly in the flesh; that the double strain of transcendentalism and of the limits set by whatever organ is being used renders great caution necessary in forming a judgment; and that sufficient ground exists to justify religiously-minded people in pursuing reverently and cautiously a scientific inquiry into the phenomena of Spiritualism, so long as they do not allow themselves to confuse the domain of religion with that of science.

(Signed on behalf of the Committee),
W. F. Conn, D.D.

If there were no wrong to strive with there would be no active right.—PROFESSOR SIR W. F. BARRETT.

A CASE OF IDENTITY.

AN ANALYSIS OF THE TELEPATHIC IDEA.

It is sometimes asserted that the supposed conversations which take place through a medium between departed spirits and ourselves can be explained on the grounds of telepathy. My own recent experiences afford reasons, based on internal evidence, which show that we must either accept an extremely improbable degree of coincidence if the telepathy theory is to be maintained, or else be driven to the conclusion that genuine communications take place.

In these experiences, consisting of three sittings with three different mediums (A., a man "controlled," B., a lady in deep trance, and C., a lady normal, no trance), and a fourth sitting with R., there were only four states of mind entering into the proceedings, on the telepathic theory, viz.:-

1. The medium's conscious or supraliminal mind.
2. The medium's sub-conscious or subliminal mind.
3. My own conscious or supraliminal mind.
4. My own sub-conscious or subliminal mind.

From the "conversations" which took place with what purported to be the discarnate spirit K. (each lasting between one and two hours), it is easy to select some ten or twelve specific details or subjects referred to, which are common to all the "conversations." Each sitting added points outside or in addition to these ten or twelve.

The crucial question to decide is, "What was the source of the various ideas expressed through the agency of the medium's physical organisation?" As a source of information (3) can be ruled out of consideration, since my conscious state of mind was continuously either passively held receptive to external impressions, or actively repellent to internal suggestion. In other respects my mind was perfectly normal. I was clear-headed, observant of detail, and devoid of excitement beyond the natural alertness to miss nothing in a vital investigation.

Similarly, my sub-conscious mind (4) was not the active source, the transmitter of the ideas, since the sub-conscious mind cannot actively transmit ideas whilst the conscious mind is in active control of the brain functions. As stated before, my conscious mind was in active control and repelled any suggestions made to it except those made by the physical organisation of the medium. "The subjective mind (*i.e.*, sub-conscious) of an individual is as amenable to the control of his own objective mind (*i.e.*, conscious) as to the objective mind of another." (Extract from "Psychic Phenomena," by T. J. Hudson, LL.D., p. 31).

We are therefore left with only one other possible solution, viz., that the conscious or sub-conscious mind of the medium selected these ideas from my sub-conscious mind and conveyed them to my conscious mind *via* the physical organisation of the medium. (It is to be noted in the cases of A. and B. that the medium's conscious mind was totally eliminated from operating.) If we accept this solution, we have to explain the extraordinary fact that three people of very different types who had never seen or heard of me before, on three different days, in three different places, all selected the same ten points from my sub-conscious mind, which, if it is true that our sub-conscious minds record every impression received, must be stocked with some millions of impressions having reference to K.

The explanation of these coincidences would probably be that the ten or twelve points were the most prominent in my sub-conscious mind and therefore most readily "pitched upon" by the medium. But many of these points were quite trifling, and, further, there were a great many more "memories" far more prominently held in my sub-conscious mind than these specially referred to.

I think those who are greatly impressed by the possibilities of telepathy are sometimes apt to attempt to explain too much by its aid and do not honestly face all the facts.

Let us suppose, now, that there is such a "thing" as a discarnate spirit wishing to communicate with an individual on this earth. Such an individual could not be made conscious, through the direct means of his senses, of the discarnate spirit's existence. A medium provides the necessary link, *viz.*, a physical organisation. Still we cannot see, touch, or hear the discarnate spirit! How then can we recognise "it"? Only by the selection of ideas conveyed to us by the medium.

In the above case, the selection of ideas completely identifies K. to me; it is peculiar to her, and neither I nor anyone of the mediums could have more completely conveyed her identity than she did herself. The mediums may have described her from all the material available in my sub-consciousness with startling accuracy, but they could not "be" her.

T. W. E.

* This correspondent has furnished us with the names of the mediums to whom his article refers. "K." was his wife, who passed on some six months ago.

THE HAUNTING MEMORY.

A SEASIDE EXPERIENCE.

BY TERESA HOOLEY.

During a recent stay in Wales, I, in common with two friends (who are sisters), met with a psychic experience strange enough, I venture to think, to be of interest to students of the occult and mysterious. The place where we were staying is a small fishing village nearly twenty miles from a station—wild, primitive, beautiful, with great sweeps of sea, and fine, if somewhat dangerous, cliffs. It boasts no golf-links nor tennis-courts, no pier nor promenade—nothing, in short, to attract the average holiday-maker; lovely walks and good bathing are the chief pleasures to be found there, apart from joy in its natural beauty.

It was while out for a walk one afternoon that we experienced the first phase of the strange happening that touched us. We came to a magnificent gully in the cliffs, where the sea dashed in between sheer, grey walls, and broke foaming over jagged dark rocks. Involuntarily we exclaimed at the grandeur of it, and one of my friends suggested that we should sit on the rocks above, and have our tea picnic there. But her sister and I demurred. Partly because of its majesty, and partly on account of an inexplicable shrinking we did not analyse, we did not care to have a social human meal at that spot. So, after some slight argument, we all adjourned to a sunny patch in the heather a little distance back.

And while sitting there, in the lazy hour after tea, watching the movement of the sea, I was driven to speak of dying; my mind seemed filled with thoughts and speculations about death. I remember remarking that, if I were to be killed by the sea, I would rather go to my death, singing, caught up by a great wave on the beach, like the man in Blackwool's "Sea-Fit," than fall and be dashed on the rocks. I imagined how they would cut—at first.

We shivered and rose to go. But before returning to the inn, we went to the top of the cliffs a little way to the right, where we had been told was a hollow in the rocks below known as "St. Mary's Well." As we started to descend we were met by a bitter, icy wind (though it was hot and sunny just above), and because we felt suddenly cold and somehow unenthusiastic, we decided to leave our exploring for the nonce and to come again the next day. This we did, bringing a whole-day picnic.

Lunch was eaten at the same spot as the tea of the day before, and after it was finished we went to continue our quest of the Well.

Again the ice-cold wind met us as we began our descent. Still we persevered and had clambered down a few feet when, suddenly (though we had never known anything of the kind before, being fairly sure-footed persons), we were stricken with horrible, panic fear of slipping. It was no use—we could go no further. We gave one glance at the Well just below, and mounted to the top again, glad to be once more in the warmth of the sun.

L—, the younger sister, and the most practical of the three of us, shook herself half-impatiently and laughed. "I've never felt like that before," she said, "It's too absurd. At any rate I'm going back again, to sit on the rocks and write a letter. You two people can do what you like."

Whereupon she climbed down a little way, and seated herself comfortably on a flat rock, while E— and I went off with the intention of climbing to the top of a hill that lay to the left.

Then it was that there fell upon us, without any warning, the most utter and hopeless feeling of depression. It lay on us like a leaden weight; nothing seemed of any moment; life appeared one unending stretch of melancholy drab days. We felt wretched beyond words, and wondered dully if we should ever feel happy again. Incidentally the sun was obscured by clouds, and the sky overhead was as grey as our minds. In miserable silence we walked back to where we had left L—. "Oh, there you are!" she said, with an air of relief. "I'm so glad you've come. I feel awfully depressed, and I'm as cold as death. Do let's go somewhere else for tea." We acquiesced with alacrity, and all set out for the other side of the cliffs. As soon as we turned our backs on the place our depression lifted, the sun came out, and the rest of the afternoon was spent in laughter and peace. That night, in casual conversation with the landlady, we inquired of her if there had ever been any accidents on the cliffs.

"Not many," she said. "There was a young lady drowned one afternoon some years ago. She left her friends to take photographs, and must have slipped and fallen off the rocks. They only found her cap. It was near St. Mary's Well."

READERS are of two kinds—the reader who carefully goes through a book, and the reader who as carefully lets a book go through him.—DOUGLAS JERROLD.

THE Kingsley Press, Ltd., have in the press a book by the Rev. Walter Wynn, editor of "The Young Man and Woman," and author of "Rupert Lives," entitled "The Bible and the After-Life." It will be ready in August.

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FROM MATTER TO MIND: HINTS AND CLUES.

We gave last week a brief account of the address, "Recurrent Ideas in the Design of Nature," delivered by Mr. W. E. Benton in the Picture Gallery at 34, Queen Anne's Gate. Instead of reproducing the full address, which only touched our subject directly at a few points, we have thought it better to give a few of its leading ideas here, by way of showing its larger applications.

Early in his address Mr. Benton remarked:—

It seems that everything, every mind—carnate or discarnate—are parts of one universe, limbs of one body, fractions of one Whole. The vastness and infinite number and variety of this one Whole overwhelms our recently-born intellect, for human intellect is but as yesterday on the geological calendar. The examination of this one Whole has ever brought every generation to its knees in scrutiny. Our generation in its turn of scrutiny is still telescoping the distant, microscoping the near, digging, weighing, measuring, calculating, speculating and wrangling. In one respect of this scrutiny we are becoming agreed that the whole has pattern, has design, and a Designer by whatsoever name. Some of the strands of this vast fabric run through the Whole so far as we yet know it, without break or splice, such as the strands of gravitation, the qualities of force and the properties of matter.

In "Notes by the Way" last week we spoke of those who, instead of confining themselves to some specialised aspect of existence, study the principles of Nature and find in them a solution of the problems of life, including this particular question of life after death. Mr. Benton's observations point in the same direction. As a scientist, he has the quality of imagination which Tyndall commended to those who study science; he follows the Purpose discernible in the Visible world to that World Invisible, which, having discovered, we have yet to explore.

Of the arresting manner in which the lecturer showed how the idea of crystals in the rock is carried up by the Intelligent Designer to be reproduced in the vegetable world in flowers, we need say little here beyond alluding to its suggestion of the Principle of Beauty in Nature, which, carefully traced out, takes us in imagination at least from the atom to the angel. But Beauty is a matter of feeling rather than of thinking. The intellect can trace for us the patterns without necessarily recognizing all that they imply. Here it is "the heart and not the brain that to the highest can attain."

The evolution of magnetism in rocks to conscience in human kind was another part of the lecturer's subject, and he well traced out the parallels with the aid of some instructive facts about the loadstone and the magnet. Spiritual law in the natural world is perhaps more easily discernible than natural law in the spiritual world, and this for the reason that in working from the lower to the higher the thinker observes that some of his analogies break down. There is an apparent end to some of the lower processes, the first note of a new octave is struck, Nature or her Designer introduces new idea in the ascending order, the line of connection with something of lower grade being difficult or impossible to trace out.

An idea of suggestive psychic interest was found in Mr. Benton's third example, Catalysis and Mediumism. Catalysis, as he explained, is sometimes known as the "Action of Presence":

It is the chemical union, or disunion, of two or more substances effected by the mere presence of another substance which itself undergoes no change.

He illustrated the point by telling us that sulphur

fumes and oxygen have a slight affinity for each other, but not sufficient to unite. They might be pressed by hydraulic power and so kept for years, but they would not chemically combine. When, however, hot platinum is thrust into them they amalgamate at once, although the platinum remains unchanged.

Mr. Benton gave some other cases from the living world, which seemed, in a way, to illustrate the idea of catalysis—there was the instance of his horse, which was uncomfortable unless a goat was present in its stable; there was the case of the brewery, where no lager beer could be brewed until a yew in the brewery yard was cut down. True, there were possibly other explanations of these cases, but there at least was the idea. Mr. Benton might, had he chosen, have taken illustrations from the phenomena of social life. Here, for instance, is a party of people little inclined to mix, until there enters one of those magnetically gifted persons whose mere presence seems to blend them all in harmony. As to the question of mediumship, the chemical idea is certainly present—there is a "chemistry of the soul," but we wondered a little whether this psychic catalysis—or "action of presence"—might not have reference less to the medium himself as an element than to the presence in his composition of some special quality or substance which brought about a fusion between the elements of different orders of life. But however we regard it, the idea is distinctly full of suggestion, and we specially liked the lecturer's remark that the catalyst in chemistry—that which brings about union—might quite accurately be described as a medium, while the medium in psychic experiments could equally be called a catalyster.

Cautious and exact as becomes a scientist, Mr. Benton offered his suggestions very tentatively. The poet who rushes in where scientists fear to tread may, however, see in some of these theories whole volumes of enlightening significance. We have no desire here to enact the part of the poet, who notoriously needs a great deal of checking and rectification, although his vision is generally correct in the main. But we certainly felt that Mr. Benton had given the creative imagination some valuable clues, if it confined itself to impersonal ideas—principles—and was not led astray by fancies, mistaking the firefly for the star.

In an ingenious parable at the close of his lecture Mr. Benton reversed the position of scientist and Spiritualist, and pictured a chemist assailed by a Spiritualist untrained in chemistry, and called upon to give proofs of his statements regarding chemical discoveries. It would in some cases give the chemist many weeks of hard work, and if the Spiritualist were a very obstinate sceptic calling into question the genuineness of every process—challenging the accuracy of all the weighing and measuring instruments for example—the chemist would have a very hard time of it.

Perhaps at that point some Maskelyne would come along and say [in the case of the union of sulphur fumes and oxygen] that the same result might be obtained without any platinum, and so the crafty Spiritualist might wear down and out-shout the competent, honest chemist!

An excellent piece of satire. But, as Mr. Benton remarked, nobody doubts catalysis; from its first announcement last century it has been believed. Yet the chemist does not understand catalysis; he knows only the conditions under which it works. But the chemist knows the laws and can therefore count on proof sufficient to satisfy the reasonable mind. The Spiritualist does not know the laws under which mediumship works, although he knows that it *does* work, and so is placed at a disadvantage. He cannot "give proof by the clock." But as Mr. Benton hinted in his closing sentences, these things are to come. It is to that end we are working. We can already satisfy the reasonable inquirer, and as we are working more in the province of mind than of matter, all the new and intelligent minds which come to the work hasten the process of discovery, for in our higher chemistry every mind is an element, and some of them by this same "Action of Presence," tend to bring about that union which the moralist calls Harmony and the philosopher Synthesis.

FROM THE LIGHTHOUSE WINDOW.

An announcement has reached us of the engagement of Cassandra Annie Goodwin and Percy R. Peters, eldest son of Mr. and Mrs. Alfred Vout Peters.

We regret to see by a paragraph in "The Two Worlds" that the Testimonial Fund to the memory of that old pioneer medium, Mr. J. J. Morse, grows but slowly. Contributions may be sent to Mr. E. W. Oaten, editor of the "Two Worlds," 18, Corporation-street, Manchester.

"John O' London's Weekly," in a recent issue, describes Mr. W. B. Yeats as "the Loneliest Poet." This recalls Professor Eric Robertson's description of an angel as living "in all the loneliness of wings," and suggests that aloofness which comes of a highly sensitive nature.

In the same journal we find an article on Robert Louis Stevenson, who, like Mr. W. B. Yeats, has some close associations with Psychical Research. As we have before noted, R. L. S. was Secretary of the Psychological Society in Edinburgh. We sometimes speculate on the position he would have taken were he living to-day. Would he be merely a member of the S.P.R. or a supporter of Sir A. Conan Doyle in his popular campaign?

Lieut.-Col. W. J. Roskell has taken over the premises of the International Club, 22a, Regent-street, and proposes to cater for the numerous "clubbable" people with psychic interests by the establishment of a new centre to be called the Delphic Club.

We have twice lately seen allusion made to Mr. Hereward Carrington's dictum that physical phenomena do not occur. The danger of placing on record an ill-advised statement which is later quoted as an authoritative deliverance is clearly apparent.

The mention of the remarkable case of the Lincolnshire ex-policeman whose land produced a crop of wheat he had never sown, recalls to a contributor in the "Daily Mail" other well-authenticated instances of similar apparently supernormal happenings.

Mr. Punch sends us his Summer Number, which is nicely calculated to add another festive touch to the Peace rejoicings. More than one of our editorial staff, past and present, have been contributors to "Punch," and its atmosphere has occasionally been allowed to invade our own serious pages not entirely to their detriment.

We have referred before to that outstanding figure in journalism, Mr. J. L. Garvin, who has some of the qualities of a great seer, as well as a distinguished thinker and writer. A recent account of him describes Mr. Garvin as a man "who stands for the responsible as against the irresponsible school of journalism. He is of those who run papers for ideas, not for money or power."

In the case of a man charged with theft at Birmingham and whose mental condition was stated to be one in which he "heard voices," Dr. Cassell, the medical officer of health, was asked by the prosecuting counsel if he had not "heard of people who were not insane—Spiritualists and that class of person—hearing voices," and replied, "Yes, but I think they are insane." So now we know.

The report of the Psychical Research Committee appointed in connection with St. Ethelburga's Church, Bishopsgate, presented last month to the Church Council (see p. 218), contains a statement which is worth emphasising by repetition: "Your committee is satisfied that sufficient ground exists to justify religiously-minded people in pursuing reverently and cautiously a scientific inquiry into the phenomena of Spiritualism, so long as they do not allow themselves to confuse the domain of religion with that of science."

"The Londoner," in the "Evening News," writes amusingly at the expense of the Almanack Prophets: "They could show you how, in their prophetic picture for an October, a dark cloud might be seen hanging over a royal crown. Very well then, was it not in October that the Serene Aunt of Prince Henry the Ninety-Ninth of the Younger Line of Reuss was reported as sick of the German measles. And that foreboding picture of a wild mob marching with banners of revolt: did not the Amalgamated Society of Snow Shovelers strike at the time appointed? Nevertheless you will look in vain for the pictures foretelling how all the crowns of Central Europe tumbled down like over-ripe apples in a gale, and how the Russian Empire went mad under the Bolshevik flag."

Mr. Jerome K. Jerome is the author of an article entitled "Idle Thoughts Concerning Spooks." So Satan finds some mischief still for idle thoughts to do. One of these idle thoughts is worth repeating. Here it is: "The miracles of Christ fade year by year. They were more or less imagined by loving, over-wrought men in an age when miracles were the common plan of propaganda." That is a very idle thought, but it has its significance.

Mr. H. G. Wells' bitter attack on Spiritualism in his book, "The Undying Fire," has not sufficed to make the book popular, even with enemies of our subject. Reviewing it lately in the "Star," Mr. James Douglas writes: "Brady and Tate were unconsciously vulgar, and Mr. Wells, with all his cleverness, manages to make his modern version of the Book of Job even more unconsciously vulgar than Tate and Brady. He ridicules Sir Conan Doyle and Sir Oliver Lodge, but at least their delusions and hallucinations are sincere, whereas Job Huss and his misfortunes are grotesquely insincere."

"The Lord gie us a' a guid conceit o' oorsels." The old Scots saying indicates the value of a proper degree of self-esteem. There is a strong psychic value in it, for between each of us and all those whom we meet there is an interplay of highly subtle but very real forces and the degree of estimation in which each holds himself is a powerful factor in the matter. A deficiency of self-regard is at least as mischievous as an excess; indeed, so far as this world is concerned, at least, it is likely to be even more injurious. We may laugh at the story of the railway porter who, applying for promotion, wrote, "I have now been in the service of the Company for three months and have performed my duties to my entire satisfaction"; but he may not have been unworthy of his own testimonial.

Dr. C. J. Jung, of Zurich, read a paper on "The Psychological Foundations of the Belief in Spirits," before the members of the Society for Psychical Research on July 4th. Dr. Jung said, although belief in spirits dwelling in the neighbourhood of men, invisible yet powerful, was equally to be found amongst primitives as amongst the most highly civilised, among the educated of to-day it had been almost completely suppressed. The primitive spoke of ghosts, and civilised people of phantasies, and the latter attributed less importance to them than the former. Dr. T. W. Mitchell, who presided, referring to the death of Lord Rayleigh, president of the society, said that he stood for all that was exact and critical in physical and mathematical science. His interest in psychical research went back to the early days of the latter half of the last century.

At the St. Martin's Theatre on Tuesday, 1st inst., Mr. B. F. Howell and Mr. Albert de Courville presented Mme. Caro-Cambell, the "Dream Dancer," at a private representation prior to a series of public matinee performances. Mme. Caro-Cambell, under the hypnotic influence of her husband, gave some remarkable illustrations of the effect upon herself of music (in one instance dramatic recital was employed) in evoking dance, gesture, pose and facial expression. It was stated that her powers were discovered by Colonel Rochas, whose patient she was, and that while in trance she had been known to remain posed for hours—a practical impossibility in the case of people in the normal state. Members of the audience were invited to suggest pieces of music or recitations, or to play or recite their own pieces to the entranced lady, who, if the selection was emotional or dramatic, would at once respond. It was an interesting display of sub-conscious faculty.

THE FINANCIAL QUESTION: SOME DONATIONS.

Following the Rev. Stanley Gordon's letter in *LIGHT* of 21st ult., which he accompanied with a donation of £10, we printed in our last issue letters from Viscountess Molesworth, enclosing £10 on behalf of herself and Lord Molesworth, and from Mr. Charlton T. Speer, enclosing a like sum. We have since received £10 from Mrs. T. R. Marshall, who cordially approves the Rev. Stanley Gordon's generous proposal. It was Mrs. Marshall who at the outset contributed £100 to our Memorial Endowment Fund. The contributions to this general fund now stand as follows:—

	£
The Rev. Stanley Gordon ...	10
Lord and Lady Molesworth ...	10
Mr. Charlton T. Speer ...	10
Mrs. T. R. Marshall ...	10

It may be useful to point out here that neither the price of *LIGHT*, nor the subscription to the Alliance, has been raised, whereas the expenses of carrying on both enterprises have increased enormously. Those who have supported us by donations have therefore not only helped us but those who could ill afford to pay any increased price for *LIGHT* or membership of the Alliance.

A DREAM VISION AND ITS SEQUEL.

By JAMES COATES.

Before detailing the vision which has revolutionised my life it will be necessary to make a few personal remarks. For some thirty years before my dear wife passed into the Invisible, we quietly investigated Spiritualism together, with a few friends. During a visit of Mr. David Duguid—with whom I had sat forty-one years ago—Mrs. Coates gave evidence of psychic power. Whilst holding photographic plates, in an opaque cover, with Mr. Auld, a neighbour in Rothesay, she suddenly passed into trance. In the personality of Mr. Auld's departed wife, she gave utterance to the last endearing words spoken by her prior to her death. That was the beginning of the Rothesay Circle, which, enlarged, continued for about twenty years till within three weeks of Mrs. Coates' transition (July 26th, 1918). Since that event I have—remembering our united evidential experience of spirit return—naturally looked forward to receiving some close and intimate assurance of her presence. I obtained more or less satisfactory evidence through three or four mediums, but though fugitively clairvoyant and clair-sentient myself, I personally neither saw, felt nor heard from her. I could not complain, but simply waited.

I left Scotland for England after forty-one years' absence and came to live in a suburb of a town in Nottinghamshire. I arrived late on a Friday evening and stayed in my new home on the Saturday and Sunday quietly reflecting over matters. My son suggested that I should go into town on Monday, and he would introduce me to his banker, for business purposes. I can now deal with

THE DREAM VISION.

In the early morning of August 23rd I dreamt that I was in a strange street and standing on the steps in front of a large building. I was quite interested in noting the character of the street and buildings. Suddenly from my left there swung into the street and passed me with smart, quick strides, three companies of infantry, in full marching equipment. I descended to follow them—keeping step with them. Suddenly I heard a voice calling me, and turning round saw my wife emerge from the building which I had left. She came and threw her arms about me and kissed me, saying: "You are leaving me, not I you," adding "Go, and do 'your bit.'" Thinking of the young soldiers I felt I was unfit, but she continued to plead. "Go," she urged, "and relieve some younger man for more strenuous work." I was certain that I was unfit for military duties, a three mile walk, without impedimenta, being about my limit, but wishing to comply, I said: "Are you willing to let me go?" This because, for thirty-six years, we had lived in private and I had done no lecturing or travelling or public work of any kind. "Yes," she replied, "go and acquit yourself like a man." Puzzled, I bowed my head in acquiescence and proceeded in the direction of the soldiers to learn what I could do. She smiled as I turned to follow. I had only gone a little way when once more I heard someone cry out after me. Again turning round I saw my married daughter running to me, her eyes full of tears. Saluting me as her mother had done, she begged with great persistence that she might come with me and look after me. I said, "No, dear, you can't do that, but you can help me in spirit," at which she smiled. When I looked at the building where my wife first stood she had gone.

The dream-vision was so vivid, so coherent, that on waking I could not help remembering the complete details and the curious fact that in the dream I had no recollection that my wife was in spirit life. I kept the whole in my mind, not knowing its purport. During the afternoon of the same day I went with my son into town—for the first time—to attend to business matters and be introduced to the banker. He was not in when we called, and we were invited to wait a little. My son and I went out to the door. He explained some of the places in sight, and while he was doing so I saw swinging into the street three companies of soldiers dressed exactly like those of my dream. When we had transacted business in the bank, and were coming out, I recognised fully the street and buildings of my dream. It was from the steps of that bank building my wife had come.

On returning home I found that my daughter must have been caring for me, as a special parcel from her, sent by post from Scotland, was awaiting me. So struck was I with the significance of this fact that at teatime I told my son and daughter-in-law all about the dream, and listened to their sympathetic remarks, being sure that my wife had tried to get into touch with me for some wise purpose.

Before going to bed that night the apparent meaning came to me, i.e., my wife's injunction to "do my bit":—

(1) I was to do more active work for Spiritualism, which she had so much at heart.

(2) Her smile and kiss: continued help and blessing.

(3) My daughter's action: co-operation and sympathy.

(4) The soldiers: I was to work in connection with *bona-fide* well-ordered or organised societies and associations.

The bank: possibly this meant a promise of material support—that is, that I was to go to work without anxiety about material necessities.

THE SEQUEL.

Acting on the deduced meaning of the dream-vision I proceeded—as early as possible—to do some work in connec-

tion with organised societies and in private gatherings arising therefrom, visiting towns in Scotland, Ireland and England.

Although it is too early to venture an opinion, I would like to give expression to a few impressions. One is that the interpretation of the dream-vision was correct, for while in a doubtful state to travel at my time of life, I have suffered nothing in consequence; in fact my health has greatly improved. I have besides had many happy experiences. For instance, in Belfast—where I gave six lectures—the interest was so great that the Association took the largest hall in the city for an evening address, by which many non-Spiritualists heard about Spiritualistic views for the first time. Not among the least pleasant of my experiences was the privilege of receiving an invitation to visit the Belfast Circle, to which Dr. W. J. Crawford has so frequently called attention by his articles in LIGHT and his recent work, "The Reality of Psychic Phenomena." I had, too, a very interesting interview with Dr. Crawford and made many new friends, among them the members of the Goligher family.

In conclusion I am deeply grateful for my dream-vision, and delighted that I was not disobedient to it, but have yielded to the many calls to come and help.

A CHAPTER FROM LIFE.

Mr. R. A. Bush, President of the Wimbledon Spiritualist Mission, sends us the following interesting sketch, typical of the way in which a psychically gifted person may be called to service:—

During the great war—it almost seems like ancient history, save for the income-tax and other such trifles—two special constables patrolling the well-policed streets of Wimbledon when most people were asleep in bed, trudging sometimes under the glorious stars, sometimes through rain or snow, used often to beguile the tedium of their vigil by discussing not an increase in their special constabulary pay, which was *nil*, but matters of religion. The elder of the two, a man well past military age, an agnostic for many years, had recently embraced Spiritualism. Without actually preaching this subject by name, he interested his colleague in his new philosophy of life sufficiently to induce him to attend a meeting of the Wimbledon Spiritualist Mission. It was on Sunday, June 16th, last year. That visit became to him a new birth. Struck with the beauty and reasonableness of the philosophy he heard proclaimed, the wonder and comfort of the psychic faculty and the proofs afforded of the statements made, Mr. Lofts, for he it was, entered with unusual zeal into a thorough investigation of the subject, reading voraciously also. He showed himself an exceptionally apt pupil. He found what appealed to him as the greatest thing in the world. Bubbling over with joy and gratitude he felt that he must give a "birthday" party to celebrate his introduction into the Spiritualist movement. This party was held at the Broadway Hall, Wimbledon, on Monday, the 16th of May. There was an open invitation to anyone attending the meetings of the Mission, and so a large party crowded the hall and partook of the liberal refreshments provided. On very many occasions he had been singled out of large audiences by various mediums conducting the meetings as a born healer of exceptional power and as a future important worker in the cause. Already he has become a controlled speaker and has very successfully exercised the great healing power which flows through him. He has determined to devote all his available time—possibly his whole life—to this Christly work of healing the sick.

THE RELIGION OF JESUS.

Not that which is secular or temporal is opposed to religion, but that which is sordid, selfish and iniquitous. This is the criterion that is decisive in the parable of the Last Judgment. The whole religion of Jesus consists in "temporal" or "secular" duties, and of course could consist in nothing else. The aphorism of "serving God rather than man" is but an easy way of trying to escape one's duties. You cannot serve God save by serving His children, is taught by Jesus. Your praise is blasphemy; your gifts, if given as bribes for future rewards, sacrilege; and your fasts hypocrisy. The essence of religion is this: Inasmuch as ye have done it to one of the least of these ye have done it unto me. . . . Go to church by all means. But if you would send a hymn to God that shall be acceptable and the acceptance of which shall feed your heart, take home with you that hungry mother with the half-starved infant in her arms standing at the street corner in the hope of alms. . . . But your duty does not end with feeding mother and child and dismissing them with a present, however munificent! You cannot buy your salvation in this easy fashion. You will have to find out the cause of that woman's distress, and if it be due to some social wrong or some social institution, then the fault is at your own door. No amount of praying can relieve you of the duty to help to remove the iniquity through which that woman has been reduced to that pitiable plight. Nor can you be safe yourself while that pitfall is allowed to remain.

"The Rival Philosophies of Jesus and of Paul,"
by IGNATIUS SINGER.

SIR ARTHUR CONAN DOYLE AT QUEEN'S HALL

At the conclusion of Sir Arthur Conan Doyle's address at Queen's Hall on Sunday morning, 29th ult., the following observations were made by Viscount Molesworth, who occupied the chair:—

I do not propose saying very much in the way of supplementary remarks. The very able address you have just heard is sufficient to provide matter for the most serious reflection and consideration. It will also do much towards dispelling the notion that there is anything wrong in Spirit Communion. There is nothing wrong in it. The Bible is full of it. But, in my opinion, Spiritualism must not be divorced from Religion. Without Religion Spiritualism seems to me a mere science, and without Spiritualism Religion seems cold and lifeless and is practically reduced to materialism.

The life and teachings of Jesus furnish not only ample authority, but deliberately enjoin us to seek the truth and to spread its light. As we read in the Gospels, "There is nothing hid that shall not be manifested." The work of spreading the Light of Truth, voluntarily undertaken by Sir Arthur Conan Doyle, is one that I should prefer to see performed by the priesthood. I speak with no feeling of hostility, but in a purely friendly spirit when I say, if, and when, intercourse with the Spirit World is recognised and sanctioned by the canons of orthodoxy and the priests themselves enter into communion with teachers from the Higher Spheres and become better qualified to meet our spiritual requirements, then we who earnestly desire spiritual food and consolation will not be compelled to look for it outside the walls of our Church.

DEATH OF LORD RAYLEIGH.

Lord Rayleigh, whose decease on June 30th in his 78th year is announced, was our leading mathematical physicist. He was born on November 12th, 1842. Lord Rayleigh was greatly interested in psychic phenomena. He was President of the Society for Psychical Research, and at the annual meeting of that body on April 11th last he gave an interesting account of his experiences. He had sittings with D. D. Home, and witnessed many extraordinary occurrences.

In his sittings with Mrs. Jencken, the room was searched beforehand, and the doors locked. Usually there was only one other sitter, Lady Rayleigh. They sat with the medium at a small but rather heavy pedestal table, and when anything appeared to be doing they held her hands and made a good attempt to control her feet also.

"Perhaps what struck us most were lights which on one or two occasions floated about. They were real enough, but rather difficult to locate, though I do not think they were ever more than six or eight feet away from us. Like some of those described by Sir W. Crookes, they might be imitated by phosphorus enclosed in cotton wool; but how Mrs. Jencken could manipulate them with her hands and feet held, and it would seem with only her mouth at liberty, is a difficulty.

"Another incident hard to explain occurred at the close of a séance after we had all stood up. The table at which we had been sitting gradually tipped over until the circular top nearly touched the floor, and then slowly rose again into the normal position. Mrs. Jencken, as well as ourselves, was apparently standing quite clear of it. I have often tried since to make the table perform a similar evolution. Holding the top with both hands, I can make some, though a bad, approximation; but it was impossible that Mrs. Jencken could have worked it thus. Possibly something better could be done with the aid of an apparatus of hooks and wires; but Mrs. Jencken was a small woman, without much apparent muscular development, and the table for its size is heavy. It must be admitted that the light was poor, but our eyes were then young, and we had been for a long time in the semi-darkness. In common, I suppose, with most witnesses of such things, I repudiate altogether the idea of hallucination as an explanation. The incidents were almost always unexpected, and our impressions of them agreed."

Lord Rayleigh pointed out that the questions before the society differed from most of those dealt with by scientific men, and might often need a different kind of criticism. Such criticism it had been the constant aim of the society to exercise, as must be admitted by all who had carefully studied its published matter. If his words could reach them he would appeal to serious inquirers to give more attention to the work of the society, conducted by experienced men and women, including several of a sceptical turn of mind, and not to indulge in hasty conclusions on the basis of reports in the less responsible newspaper Press, or on the careless gossip of ill-informed acquaintances.

Referring to the fact that a strong case had been made out for Telepathy, Lord Rayleigh said that to his mind telepathy with the dead would present comparatively little difficulty when it was admitted as regarded the living. If the apparatus of the senses was not used in one case, why should it be needed in the other?

MR. HORACE LEAF AT HARROW.

Mr. Horace Leaf at the Gayton Rooms on Thursday, the 3rd inst., addressed a large audience on "What Spiritualism Is." The chairman, Mr. Percy Street, of the Reading Spiritual Mission, said the meeting was convened mainly to reply to the silly and calumnious charges formulated against Spiritualists and Spiritualism by two local ministers, one from the pulpit and one in the form of a pamphlet. He himself had experienced in Reading much greater opposition set in motion by representatives of orthodoxy, with the result that a rash young clergyman had, perchance, to leave the district.

Mr. Leaf showed how the orthodox conception of Christianity failed to satisfy the spiritual needs of thoughtful people. The life of Jesus was misunderstood and misinterpreted by the Churches of to-day. If people only studied the history of the early Christians they would grasp the simple fact that another plane of existence was known to these people, even as it is known to the Spiritualists of to-day. In the olden times people asked for a sign, and they ask for it now. Who would dare to say that these raps from the unseen, occurring all over the world, were not signs from the great Intelligence beyond? They were simple methods, of course, but the most wonderful and complex structure in life—the human body—was made up of the simplest elements. These raps, voices, levitations, and all the evidential manifestations from the other side were becoming more frequent and were revolutionising Christianity.

The apostles of orthodoxy said it was wrong to investigate; that if we tried to penetrate what is commonly held to be impenetrable, we were in danger from the powers of darkness. But these objections were childish, and he challenged the clergy of the district to debate the matter with him. He would be pleased to meet the two ministers referred to on a common platform, and would be glad to have their congregations also. The reverend author of a crude and scurrilous pamphlet against Spiritualism, now in circulation, quoted as evidence in support of his contentious statements by Dr. G. M. Robertson, a lunacy expert, Mr. Hereward Carrington, a member of the Society for Psychical Research, and Mr. J. M. Maskelyne, a conjurer. In the case of the first-named, the statements were disowned. A well-known ecclesiastic offered a thousand pounds to anyone who could produce a materialisation similar to that witnessed by him in his own house, through the agency of mediumship. Mr. Maskelyne accepted the challenge, but signally failed, and lost a libel action in connection with it. A court of law, not usually favourably disposed to Spiritualists, decided against him.

Mr. Leaf said he would like the audience to listen attentively to his quotations from Mr. Hereward Carrington, a scientist who, the reverend gentleman supposed, was on his side. Unfortunately, his extracts were taken from a book fifteen years old. Since then Mr. Carrington, after many years of investigation undertaken expressly to disprove the reality of psychic phenomena, admitted that Spiritualists had established their claims in full.

He said: "How do I know positively that death is not the end, that it is only a transition, a change of conditions, a quitting of the material life and an entry into another mode of existence under different conditions? Not by religion, not by faith have I been guided to this knowledge, but by simple following of fact."

Further, he wrote: "Everyone who has investigated the facts at all, now admits that genuine supernormal manifestations do take place, and that the old theory of fraud and humbug no longer applies."

Sir William Crookes, who was specially requested to expose Spiritualism, ended by accepting it after fifty years of investigation. Sir William Barrett, after forty years, declared his belief in Spiritualism. Dr. Crawford, after seven years' inquiry, says: "I am as assured that we survive death as I am that I write these words."

N. E. D.

"THE GATE OF REMEMBRANCE": A MUSICAL ILLUSTRATION.

Those who have read the remarkable book by Mr. F. Bligh Bond, recounting the discoveries at Glastonbury Abbey, will be interested to hear that the theme has been set to music by Carlyon de Lyle, the composer, and forms one of the "Magnus" Albums issued by Messrs. Swan and Co., the music publishers, of 312, Regent-street, W.1. We learn that the inspiration came to the composer while at Glastonbury, and was written down on the spot. One of the pieces, "The Evensong," it is said, was distinctly heard in the ruined Abbey itself. Further, "the twelve bells in 'The Myriad Voices of the Rain' were heard in the night for a period of ten minutes. They are in the minor key, and it would be interesting to know if any of the ancient peals were so tuned. In addition to the environmental influence, it may be said that the Story of Johannes, the Child of Nature, lent an added charm to Glastonbury itself, for the composer is a devoted student of Nature in all her moods, and some of Carlyon de Lyle's recent music is inspired by long rambles and longer dreams in the midst of pastoral scenery."

"LISTEN to the fool's reproach: 'tis a kingly title!"—
BLAKE.

INTERNATIONAL HOME CIRCLE FEDERATION.

Mr. Thomas Pugh's scheme, which has been the subject of some sprightly comments in the Press, is notable for its comprehensive and ambitious character. At the Conference held at the Food Reform Restaurant, Furnival-street, Holborn, on the 1st inst., when Mr. Pugh presided over a crowded audience, the following were among the more important resolutions passed:—

"That a Federation to be called the International Home Circle Federation is hereby formed for the purpose of investigating and demonstrating the claims of Spiritualism by means of spiritually conducted Home Circles."

Proposed by Mr. T. Pugh and seconded by Mr. J. Dixon.

"That a Council of Spiritualists and Delegates of all other religions be formed for the purpose of drawing up a Constitution and rules of the Federation and appointing an Executive Committee to control the operations of the Federation."

Proposed by Mr. Blyton and seconded by Mr. T. J. Cooper.

"That it be an instruction to the Council that the policy of the Federation is not in any way antagonistic to any existing Spiritualist or other religious body, but that its object is to give the public, Press and clergy greater opportunity of investigating and demonstrating the claims of Spiritualism, that they can communicate with the so-called dead, with or without the aid of public mediums, by means of spiritually conducted circles in the sanctity of their own homes, the result of which would tend to fill all existing Churches and confirm the spiritual phenomena of the Old and New Testaments."

Proposed by Mr. Horace Leaf and seconded by Mr. Judge, of Manchester.

"That a Propaganda Fund be inaugurated for the purpose of defraying all publicity and other expenses of the Federation in organising branches and establishing a central Institute and Library, and for developing the spiritual gifts of members."

Proposed by Mr. J. Forsyth and seconded by Professor Coates.

"That the minimum annual subscription for membership be 20/- per annum, payable quarterly, if desired, in advance, and that the entrance fee shall be 2/6."

Proposed by Mr. Percy Street and seconded by Mr. Ford.

"That the arisen Mr. W. T. Stead be asked to be the first spiritual President of the Federation."

Proposed by Miss V. Burton and seconded by Mrs. A. Harper.

"That any Spiritual Church or Society, or any other approved Church, Chapel or other religious body may become affiliated to the Federation on such terms and conditions as the Executive Committee may consider satisfactory."

Proposed by Mrs. Cannock and seconded by Mr. Bush.

"That the Executive Committee be empowered to organise propaganda missions among the slum dwellers in all large towns, and lantern and other lectures among the middle classes; and above all, special missions among the clergy of all religions, with the object of assisting them to find out the reality of the spiritual truths contained in the New Testament."

Proposed by Miss E. Stead and seconded by Miss V. Burton.

"That a Parliamentary Vigilant Committee be appointed to watch the interests of the Federation, and to take such action as may from time to time be essential to protect members from any form of tyranny or injustice."

Proposed by Mr. Cawson and seconded by Mr. Trivett.

Amongst the leading speakers were Messrs. Horace Leaf, Percy R. Street, James Coates, Miss Estelle Stead, and Miss Violet Burton.

Mr. James Coates writes: "We hope the Federation, wisely guided, thoroughly organised, working in full harmony with all Societies and Churches, will succeed in reviving Home Circles throughout the country."

HUSK FUND.—Mrs. Duffus, of Penniwell's, Elstree, Herts, acknowledges with thanks the following donation: Mrs. Watson, £1.

Mrs. ALICE JAMRACH desires to thank Mrs. Hudson, Huddersfield, for two parcels of clothing sent for the Little Ilford Society's Distress Fund.

SPIRITUALISTS in Oxford, Ipswich and Abingdon who are willing to co-operate in the work of advising inquirers are desired to communicate with the Honorary Director of the Inquiry Bureau at the office of *Light*.

Mrs. SWELL ("Hospital Nurse" of "The Ministry of Angels") has removed to 37, Westbourne Park-road, W.3, where she will carry on her healing work, and can also undertake lectures and demonstrations of psychic healing.

The Harrow and Wealdstone Spiritualists' Society has arranged to meet on Sundays at the Co-operative Hall, Mason's Avenue, Wealdstone (one minute from Harrow and Wealdstone Station), L. & N. W. Rly.

JESUS CHRIST AND SPIRITUALISM.

No one has a right to call himself a Christian unless he believes in the Divinity of Jesus Christ. He may be a person of estimable character, and greatly developed spirituality, but he is not a *Christian*. The Christian believes that Jesus is "the only son of God," i.e., a son of God in a unique sense, of a quality, not merely a degree of attainment, which transcends that of the highest among merely created beings. He believes that in and through Him the supreme Father is Imaged, manifested and revealed to creation. That in the essence of His own nature He is Divine. I am not arguing now for the truth of this conception, but merely stating shortly what is the Catholic Faith. St. Peter was at last wholly convinced: "Thou art Christ, the Son of the Living God," and Jesus replied, "On this rock I will build my church." Not on Peter, but upon this vital, fundamental and essential truth the Church is erected. Take it away and the whole elaborate structure falls into ruins. It is upon this rock that the great vessel of modern Spiritualism is in imminent danger of being wrecked. The mariners are making great efforts to avoid it, to get past it into smooth water. But the currents are setting straight for the unyielding point, and when the ship fairly strikes, its back will be broken and the two halves will be driven against one another by the winds of zeal and the waves of anger until the planks go tossing in all directions, while Atheists, Agnostics, Materialists and Roman Catholics scream derisively like seagulls overhead. In the Spiritualist hymn-book the name of Jesus is deleted, e.g., "angels of Jesus" reads "angels of wisdom." At their services His Name is carefully omitted in the prayers and the motto of very many is, "Every man his own priest and his own Saviour." Christian Spiritualists, who rejoice in many of the revelations of the séance room, are alarmed. They are quite prepared to allow every man to make his own decision, but that the movement as a whole should be identified with Theism, and that they themselves should be considered as having renounced their faith and hope in Jesus Christ is intolerable. If it can be shown that the communicating spirits are the authors of and responsible for this anti-Christian tendency, then, in the eyes of Christendom, the whole vast movement is not only suspect, but utterly discredited and condemned. There can be no compromise whatever, and I personally shall spend the rest of my life in condemning it and warning people against it. But if, as I believe, the error originated on this side of the veil then, in the name of God, let it be corrected without further delay.

F. FIELDING-OULD.

** Having, as we conceive, made the position of Lucifer sufficiently clear in the past, we prefer to publish the Rev. F. Fielding-Ould's letter without comment.—ED.

THE FUTILITIES OF MATERIALISM.

After reading Mr. W. Mann's pamphlet, "Science and the Soul" (Pioneer Press, 1919, 7d.), one wonders where the writers of such brochures can have lived these twenty years past; they appear to think that the notion of a soul is bound up with Church Christianity and eternal punishment!

This booklet, written presumably for the artisan class, sets out to prove the good news that man has no soul; he may therefore follow his impulses in this life without fear or hope. It is a re-hash of extracts from the materialistic writers of the last century—Tom Paine, Voltaire, Ingersoll, Clifford, Tyndall, and others. Modern psychic research is dismissed in six lines: "How is it that so many people—including such distinguished men as Russel Wallace, Lord Kelvin, Sir Oliver Lodge and Mr. Balfour—believe in its existence?" This is easily answered. They believe in it because the belief was instilled into their minds before they were capable of reasoning on the subject. Their reasoning powers are like loaded dice—they always fall one way." (1)

It is a pity that Christianity and Spiritualism cannot, like persons, have a right of redress for libel—that might oblige writers to learn at least something of the subjects before penning antiquated diatribes and foisting the wearisome stuff on confiding Labour as "Pioneer" work. I have nothing to say against real agnostics—I was one myself. The agnostic of Huxley's day was one who looked for truth, could not find it, and went against the orthodox stream; the "agnostic" of to-day is one who shuts his mind and goes with the crowd, or he may even be a Bolshevik Jew. The pamphlet abounds in calculated or careless mis-statements, e.g., that Buddhists "have no belief in an immortal soul." Anyone who has lived in Burma knows that the popular belief, very firmly held, is the release of the soul at death, and its re-birth till the cycle of purification is complete. "Nirvana" is interpreted in more than one way, as the representative of Buddhism at the Chicago conference told me personally.

STANLEY DE BRAE.

We regret to learn of the demise of Sir William Vernon, who passed away on the 24th ult.

"A Book of Months," by Dorothy Grenside (Theosophical Publishing House, London), is a combination of the devotional, religious and mystical. It is rather ecstatic and declamatory in places. For each month is set out the thought regarded as appropriate to it.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—6.30,
Mrs. A. Harper. July 20th, Mrs. M. Inkpen.

The London Spiritual Mission, 19, Pembridge-place, W.2.—11, Mr. A. Maskell; 6.30, Mr. Horace Leaf. July 16th, 7.30. Mr. A. Punter.

Walthamstow.—342, Hoe-street.—7, Mr. Elliott.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—3 and 6.30, Mrs. Neville, address and clairvoyance.

Levinham.—The Priory, High-street.—6.30, Mrs. Jennie Walker, address and descriptions.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Miss Felicia Scatcherd.

Reading.—Spiritual Mission, 18, Blagrave-street.—11.30 and 6.45, Mr. Percy R. Street.

Shepherd's Bush.—73, Becklow-road.—7, Mrs. Brown. Thursday, 8, open meeting.

Peckham.—Lausanne-road.—11.30, circle; 7, Ald. D. J. Davis. July 20th, anniversary (local speaker).

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Imison. July 17th, 8.15, Mrs. Bloodworth, psychometry.

Woolwich and Plumstead.—Perseverance Hall, Villas-ard., Plumstead.—7, Mrs. Podmore, address and clairvoyance. Wednesday, 8, Ald. D. J. Davis, address.

Camberwell.—Windsor-road, Denmark Hill, S.E.15.—11, Rev. Susanna Harris; 6.30, Mrs. E. A. Cannock. July 18th, public meeting 7.30.

Brighton.—Atheneum Hall.—11.15 and 7, Mr. F. Remmer, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting Mr. Gurd.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, also Monday, 7.45, Mr. A. Vout Peters. Tuesday, 3 p.m., inquirers' meeting; clairvoyance. Thursday, 7.45, questions and clairvoyance; Lyceum 3.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mr. Symons. After service, half-yearly meeting. July 16th, Mr. and Mrs. W. F. Smith. July 17th, 8, Mr. Percy Street, "Wireless Messages from the Living Dead," clairvoyance by Mrs. P. Street.

MRS. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, healer and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11.30	6.30
*Brixton, 143a, Stockwell Park Road	...	7.0
Camberwell, People's Church, Windsor Road, Denmark Hill	11.0	6.30
*Clapham, Reform Club, St. Luke's Road	11.0	7.0
Croydon, Gymnasium Hall, High Street	11.0	7.0
Ealing, 5a, Uxbridge Road, Ealing Broadway	...	7.0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove	...	7.0
Fulham, 12, Lettice Street, Munster Road	11.15	7.0
Hackney, 240a, Amhurst Road	...	7.0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone	...	6.30
Kingston, Assembly Rooms, Bishop's Hall, Thames Street	...	6.30
Lewisham, The Priory, 410, High Street	...	6.30
*Little Ilford, Third Avenue Corner, Church Road	...	6.30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11.0	6.30
*Manor Park Spiritual Church, Shrewsbury Road	11.0	6.30
Marylebone, Steinway Hall, Lower Seymour Street	...	6.30
*Peckham, Lausanne Hall, Lausanne Road	11.30	7.0
*Plaistow, Spiritualists' Hall, Breamar Road	...	6.30
*Plumstead, Perseverance Hall, Villas Road	...	7.0
Richmond, Castle Assembly Rooms	...	7.0
*Stratford, Idmiston Road, Forest Lane	...	7.0
Tottenham, "The Chestnuts," 684, High Road	...	7.0
*Upper Holloway, Grovedale Hall, Grovedale Road	...	7.0
*Wimbledon, 4 and 5, Broadway	11.15	6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.	...	6.30

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No. 2,010.—VOL. XXXIX.

[Registered as]

SATURDAY, JULY 19, 1919.

[a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
LONDON, W.C. 1.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dols. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4.

NOTES BY THE WAY.

In the matter of deciding on the genuineness or otherwise of mediumistic manifestations, experience has made us cautious. We have known quite honest mediums denounced as rogues, in circumstances when it really looked as if the charges were well substantiated. But further investigation showed that the accusers had been misled by circumstances which *appeared* suspicious, but were really the result of accident or misdirection in the exercise of perfectly genuine powers. On the other hand, we once assisted in the exposure of a bare-faced fraud. The charges of trickery were unanswerable, or so we thought until the incursion into the matter of a number of zealous, but utterly obstinate, persons, who defended the "medium" and his "phenomena." They held doggedly by the idea that the manifestations were genuine, chiefly on the ground that they had been apparently genuine on previous occasions. But the facts were so starkly incapable of being explained away, that the excuses offered were simply absurd.

* * * * *

When it became apparent that the idea of fraud in the case was unescapable, the defenders fell back on the convenient theory that the medium at the time of his trickery was impelled to it by a "wicked spirit." It was their "last ditch," and we left them in it. It is pretty clear that those who are given to the idea of "wicked spirits" as an explanation of wrong doing have little acquaintance with the psychology of the human mind. It is certainly evident, too, that if this theory were generally admitted the whole machinery of human justice would speedily be wrecked. It seems to us a point of reason that this supposed interference of one order of existence with another would not be permitted in the Divine economy, and some of our wiser instructors in spirit life have often pointed out the fallacy involved in the idea that diabolical agencies are permitted to run riot in the human world. Doubtless there are interactions of thoughts and influences from each side of the veil, stimulating, according to their kind, the good and evil in each of us, but to be tempted to cheat, for example, a man must have cheating propensities to begin with. These "devil" theories are best combated by that robust common sense which looks for reasonable interpretations of the problems of a life that is everywhere under intelligent and intelligible law and government.

* * * * *

Mr. B. M. Godsall (San Diego, Cal.) writes:—

The suggestion that *Light* should provide an article on social questions starts a line of thought pointing to the conclusion at which you seem to have arrived already. One sees that it is not well to mix the teachings of principles,

which are true for everybody, with the attempted application of them to social problems about the terms of which we are by no means agreed. Spiritualism itself, while insisting that the little questions of everyday life be settled in accordance with the highest precepts, shrinks from presenting us with ready-made conclusions—it will not save us the necessity of thinking things out. The wisdom of this becomes apparent when we reflect that each living problem is alone of its kind, therefore a revealed solution would be likely to cause error and confusion, through being applied to other problems besides the one intended. Thinking in this way has removed, for me, a difficulty regarding the life of Jesus, and I venture to speak of it because I have found that one's own difficulties are just those that are felt by the multitude, though not felt apparently by learned expositors. When told to admire, and to try and imitate, the most perfect life ever lived upon earth—the life of Jesus—I have felt "How can that be called perfect which in extent is so very imperfect, of which all that has been handed down to us forms little more than the barest sketch of a life, leaving out all of life's most vexatious problems—social, sexual, and economical? Can a fragment, however beautiful, be called perfect?"

* * * * *

Mr. Godsall's letter is timely, and we are glad to have his confirmation of our own view that a great movement can only move safely along the lines of great principles, for these comprehend the smaller movements of thought which are always complicated with questions of doctrine, opinion and policy. Mr. Godsall continues:—

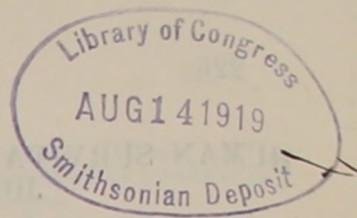
I now seem to see that inasmuch as Jesus did not live for His generation alone, but for ours also, we must bear in mind that perfect solutions of the problems of those days, such as would have been in harmony with the feeling of that age, might be imperfect solutions to-day, and consequently stumbling-blocks, tending to discredit the ever-true principles that He taught. Thus it seems that we should look to a world-teacher for an exposition of principles, which remain true for all time, rather than for an example, however perfect, of their practical application to worldly affairs, because that works out a little differently in every instance: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." (Hebrews vi., i.). In short, we may receive principles, but can merely imitate their application, and imitation is always in error because no two cases are exactly alike.

A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, there has been established in connection with the London Spiritualist Alliance an Inquiry Bureau, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street attends at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from six to eight, to meet inquirers and give them information and advice.

BETTER be on the side of the angels with an empty pocket and a dinner of herbs than on the side of the monkeys with your wallet bursting with Treasury Notes.—JAMES COATES.

MINGLED SOCIETY IN THE HEREAFTER.—How could the chiefest of the saints make progress, where there was no grief to claim their active sympathy, no guilt to evoke their spiritual care, no need to claim their self-sacrifice, and no trials to discipline them into even higher moods? Or how could the sinful, excluded from every influence of personal goodness, rise out of the atmosphere of evil around him? Such a conception of the divine education of man in the life to come is wholly at variance with God's education of men in the present. If we would learn the laws of God in that life, we can do so most surely by acquainting ourselves with God's laws in this. For what is spiritually true here cannot be false there. The divine education of man is carried on by the mingling of souls here, and there appears to be no ground for the belief or conclusion that it will be otherwise in the life to come.—DR. CHARLES.



HUMAN SURVIVAL AND "THE HIBBERT JOURNAL."

By M. R. CRAIG.

Sir Oliver Lodge, in the July number of the "Hibbert," makes a trenchant reply to Mr. Robertson's somewhat querulous criticism of his pioneer article in the January number, the well-known "Ether, Matter and the Soul."

The "Hibbert" is certainly up-to-date in appreciation of the now almost universal interest in survival and what we may conveniently term psychism. In this number Mr. C. D. Broad, who last October pursued an inquiry into how far survival was to be desired, turns to the subject once more with a discussion of "the antecedent probability" of it. He recognises that "empirical investigation by way of psychical research seems the only method left for those who are not prepared to base their beliefs on the authority of revealed religion or of Professor Ray Lankester." (How much of revealed religion is not itself psychical research?) But here his inquiry is preliminary, not psychical.

As before, Mr. Broad seems inclined to make it "six of one side and half-a-dozen of the other" so far as any rational or practical conclusion can be reached. But, on the whole, since mind does not seem to be completely dependent on the body and since an "immaterial factor" (Sir Oliver Lodge, in his reply, makes capital play of our ambiguous use of this vague adjective!) seems necessary and to fit in with the facts, "the scientific view either involves the sheer miracle of the creation of a new kind of substance by matter alone, or it has to be supplemented by a hypothesis which makes survival perfectly possible."

Even then Mr. Broad is not inclined to go so far as to say it is probable. "We may at least hazard the guess that so far as we can see it is only with a few men and under exceptionally favourable circumstances that all these conditions are likely to be fulfilled." Alas! poor Yorick! If to Mr. Broad's mind this is really the best his hazard and guess-work can do, he is Dubiety incarnate. Charles Lamb in a famous essay once made the remark that "the twilight of dubiety never falls upon a Scotman." Yet this article hails from the "University of St. Andrew's"! Presumably Mr. Broad is an exile!

Perhaps one is most inclined to disagree with him in *toto* in his estimate (in gauging probability) of the value of such facts as the ubiquity and universality of our intuitive belief in survival in all times and climes and races. It is true this does not prove the belief, but on the other hand, how does Mr. Broad explain the origin and existence of the universal belief? If it is not warranted by observation and induction or deduction, is it not thereby all the more wonderful and noteworthy? And, in fact, does not our later knowledge and more careful observation go more and more to strengthen it? It is not easy to accord any value to Mr. Broad's assertion that this instinctive belief is merely "an easily explicable limit to our powers of imagination." He would make it a mere deduction from our continuity, our waking always each morning—"a sole and sufficient explanation" one would think too smashingly contradicted by the fact that the dead do not wake and are apparently done with, to serve as basis of belief in survival. More, is not the comforting and comfortable sort of bodily resurrection this would imply, simply not the instinctive belief in survival universally expressed as spiritual or "of the shades"? The Greek believed in it, and did not like it at all: "better the meanest, landless man on earth than rule over all the shades that are below." Had he thought as Mr. Broad thinks of survival, Homer could not have written that, or put these words into the mouth of a Greek hero. Belief in survival, it seems to us, was emphatically no "easily explicable limit" to Greek imaginations, or any limit at all, one thinks, to that of any people.

This disagreement with our writer makes itself evident again, if in a less degree, with what he has to say as to the value of a Moral Law as supporting belief in survival:—

"Ethical arguments may therefore simply be dismissed as irrelevant wherever they occur."

There is, of course, much point in what Mr. Broad says in support of this. We cannot infer survival as necessary consequence of ethical conditions. But, if a Moral Law, the existence of which struck Kant with awe, does not imply survival, the two intuitions or "instinctive beliefs" are so inter-related as to support each other powerfully. And here, again, how explain at all a Moral Law on materialistic or even utilitarian grounds?

Mr. Broad's article, however, finds a fit and curious supplement in the article which immediately follows it in the magazine, "Isaac Taylor's Physical Theory of Another Life," by Miss Marker. Taylor was an East Anglian artist and writer of the early nineteenth century; and Miss Marker's article is largely composed of extracts from the somewhat original thesis of Taylor, which is, that a study of our life now will discover the germs of the life to be, and its likely type.

According to Taylor, the germs of another life are not to be looked for in the "animal organisation" but "among the moral sentiments and the intellectual faculties." All that can be said "in illustration of the theorem of the immortality of man as foreshown by his moral sense, by his

expectation of retribution, by his aspirations after a better existence, by the vast compass of his faculties and by his instinctive horror of annihilation"—all these "can be condensed into a single proposition"—"that the idea or the expectation of another life is a constant element in human nature, or an original article in the physiology of man."

"Nothing can be more absurd than the supposition that any efforts of the mind, how strenuous soever, can enable it to conceive, even in the faintest manner, of a mode of existence essentially and totally unlike our actual mode of life; for this we are to imagine ourselves to be endowed with a real creative faculty. But the task we now undertake, although arduous, is altogether of another sort; inasmuch as it is proposed to specify the conditions of a mode of existence, differing from the present *as little as may be* [the italics are Miss Marker's], and yet in a manner that shall secure the highest advantages. On a line of conjecture like this, sobriety may be mistress of our course, nor need we set a single step without a sufficient reason for the direction we take."

Taylor's work is remarkable as having been written in 1836, when the grip of the Church was so much stronger than now, and when there was, as in this author himself, little or no knowledge of things psychical as we understand them, when survival could only be thought of (in his own words) "with a sort of incredulous apprehension as a mysterious article of our Christian faith." It is remarkable that he *does* regard the next life as a *natural* transition from this one, a next step onward merely, so that his inquiry leads him to almost exactly the same conclusions as the latest psychical experiments in collecting information "from the other side." This is the more noteworthy because, in his day, the Church and almost every thinker on these subjects regarded a next world as a final stage and either (in Carlyle's scornful words), as a "celestial lubberland," or a painfully punitive process, or a hell of sulphur and smoke. The author's notion is that "we are quite disappointed that the change in the transition is so small," "that it has not made us more wise or virtuous," and that, in short, the more we change the more we are the same person.

This Isaac Taylor appears, in fact, to have been almost the prophet of the revelations of the future life familiar to us in recent books purporting to be descriptions of the next world as it actually appears to its residents, the survivors of our human life.

But it must not be forgotten that this argument is double-edged. Perhaps sceptical opponents will find in it support for their contention that in these last a merely sub-conscious faculty is at work in ourselves.

THE DELPHIC CLUB.

At a meeting held on Wednesday, the 9th inst., at the rooms of the Delphic Club, 22a, Regent-street, formerly occupied by the "International Club (for Psychical Research)," COLONEL ROSKELL described to a sympathetic audience the measures he had taken to secure the premises and to build a newer and better enterprise on the ruins of the old. It was clear from his statement that he had faced a very difficult and involved position in the work of salvaging what was necessary to form a new club, and it certainly seemed that he is to be complimented on the way he handled the situation, and the very engaging and straightforward avowal of his personal attitude in the matter. There was some little discussion, but nothing of a hostile or "criticising" tone was uttered. On the contrary, there seemed to be a very cordial recognition of the courage and public spirit in which the Colonel had stepped into the breach.

One member of the audience, desirous to be helpful in popularising the venture, suggested that the "occult" character of the club should not be made too obtrusive. But this proposal, which sounded more provocative than it was meant to be, was not well received. Indeed, it gave occasion for a harangue from a militant lady on the question of being ashamed of one's faith, and so forth. Of course it is a fine point whether a social club with an "occult" note is not better than an "occult" club the social element in which is a less important feature. A club usually acquires its distinctive character and atmosphere by a process of "natural selection" rather than by bearing a distinctive label. Perhaps Colonel Roskell recognised this when he gave it the delicately suggestive title of the "Delphic" to replace a name not quite so happy in its significance.

CAPTAIN STEELE, a member of the old club, congratulated Colonel Roskell on his manly and straightforward statement. He was glad to see that the new venture was to be more in the nature of a fresh club than a mere revival of the old one, and warmly approved the measures which had been taken by Colonel Roskell. There is certainly scope and room enough for the enterprise, and we wish it all success.

THE FINANCIAL QUESTION: DONATIONS.

To the donations of £10 each from the Rev. Stanley Gordon, Lord and Lady Molesworth, Mr. Charlton T. Speer and Mrs. T. R. Marshall, we add the following with grateful acknowledgments:—

Mr. T. Sowerby (Cleethorpes), £10.

THE UNCEASING REVELATION.

SOME REFLECTIONS AND A WARNING.

By B. M. GODSAL (San Diego, Cal.).

In mediumship the degree of internal evidence afforded by the intelligence displayed seems to vary inversely as the external evidence through phenomena apart from the medium. The effort to produce physical, or direct, action appears to leave the spirits with little strength for intelligent communication; or more likely, the condition imposed upon the spirit who would in any degree reclot his matter—perhaps a condition of steady concentration of will power—is such as to render the delivery of messages exceedingly difficult.

This fact seems to throw a light upon the distinction made, in the Old Testament, between "prophets" and those who possessed familiar spirits; the former spoke intelligently, under entrancement, with their own voice; the latter were mediums for the direct voice or for materialisation, through whom little or value could be received. That this was so is evidenced by the story of the Witch of Endor to whom Saul said, "I pray thee divine unto me by the familiar spirits, and bring me him up, whom I shall name unto thee. . ." Again, in Isaiah viii. 19, the inefficiency of the direct spirit voice seems to be referred to when the prophet asks if a people should "Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter"—rather than seek unto their God.

The prophets—the "Men of God"—seem never to have received their messages by the direct voice. They spoke in a state of ecstasy, or trance, which was sometimes brought on by means of music, in a manner familiar to us to-day; for instance, 2 Kings iii. 15, Elisha, when consulted, says, "Now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him." Moreover, a true prophet was expected on occasion to work wonders by the power of God; but the Jewish law seems to have forbidden, under penalty of death, all dealings with spirits other than "God," or His angelic messengers. As a natural result of this official persecution of those who acknowledged communion with departed mortals, and of those through whom spirits could materialise, we find existing, in the time of Jesus, the sect of the Sadducees, who denied all resurrection and personal immortality whatever—a sect not yet extinct, and not yet reconciled to the facts of Spiritualism. But the "prophets of the Lord," speaking under impression, were by no means infallible, as we see in I Kings xx., where we read that about four hundred of them were deceived by a lying spirit put into their mouths by the Lord to persuade Ahab to his death; as related by Micaiah, who shucks off the evil influence which at first affected him also, and speaking truly "in the name of the Lord" reversed the prophecies of the lying spirit—though without annulling their misleading effect.

At a time when it was believed that a true prophet received his message direct from God it was highly important to be able to distinguish between "true prophets" and those who received their messages from other spirits. In early Jewish history the test was the ability to forecast coming events; thus we read in Deut. xviii. 20, 22, "But the prophet which shall speak a word presumptuously in my name . . . that same prophet shall die"; which is further defined, "When a prophet speakeith in the name of the Lord, if the thing follow not, nor come to pass . . . the prophet hath spoken it presumptuously"—this undoubtedly would encourage ambiguity and equivocation when dealing with the future. The test applied by the early Christians, according to St. Paul, was the sacred name of Jesus; thus we read, "No man speaking by the Spirit of God calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Ghost." But evidently this did not work satisfactorily for very long, because we soon find the Church attempting to curb its prophets by declaring that messages delivered when in a state of ecstasy were of the devil, and that only false prophets accepted gifts. To quote the "Encyclopædia Britannica," "both canons were innovations designed to strike a fatal blow at prophecy . . . the bishops not being quite prepared to declare boldly that the Church had no further need of prophets"—for any prophets at all would be a disturbing element in a Church that was developing in external organisation, and becoming established, formal, and secular. Hence we find that in the second century it was ruled that God had spoken once for all through the early prophets and the apostles, and that He had no further revelation to make. This ruling, which is in force to-day, makes any message that is at all new, to that extent untrue and the bearer of it a heretic. Thus we have a Church from which all fresh revelation and inspiration and intercourse with the spirit world are cut off, and the worship of a dead letter is upheld as the completed and perfect work of God!

Spiritualism, on the contrary, while its fabric is built up of facts proved scientifically, receives its doctrine from a never-ceasing flow of revelation. Though it is true, no doubt, that, as A. J. Davis says, "Divine principles can scarcely descend into the strictly human sphere without misapprehension"—still this was not less true yesterday than it is to-day. Moreover, it is not less true of material principles than it is of spiritual principles, and it would be as

reasonable for us to rest upon the science of former ages as it is to accept the spiritual interpretation of prophets and apostles as complete and final for all time.

Our cause is steadily forging ahead; let us see that it does not follow in the wake of the original—the true—Christianity, and become de-spiritualised in the process of becoming popular and respectable—and even fashionable. Let us hope that it will never be tempted to quench the spirit, by muzzling its prophets, in order to establish an orthodoxy. We may be sure that there is no shibboleth by which true prophets can be outwardly recognised, because if there were it would work to our detriment by causing us to rest our faith upon external tests, and thus draw us back into the old rut of "believe or be damned." The same God who speaks by the mouths of his holy but not perfect prophets, speaks also within the heart of each of us, and not until the two voices are in accord can we know that the prophet bears what, for us at any rate, is a true message.

PROFESSOR JACKS AND THE TELEPATHIC THEORY.

Writing from France, C. E. B. (Col.) refers to the recent address by Professor Jacks to the Religious Thought Society, and remarks:—

Professor Jacks solves the question as to how the mental forms of psychical phenomena are produced entirely to his own satisfaction, and apparently to the entire satisfaction of the Dean of St. Paul's:—

"It only requires a 'sufficient extension of the hypothesis of telepathy.'" Yet no one should know better than Professor Jacks that the word "telepathy" was coined by Frederic Myers, who at the same time gave its definition. In effect, it is the transference from the mind of an active agent to the mind of a passive recipient of a conscious idea, thought, or mental picture by none of the recognised mechanical means of thought conveyance.

For "telepathy," as thus defined, there does exist a considerable amount of experimental evidence, although, no doubt, an out-and-out Rationalist, such as Professor Ray Lankester, would consider Professor Jacks also to be "a fair sample of a credulous person" for believing even so far in telepathy.

Professor Jacks' "sufficient extension of telepathy," appears to involve the power on the part of a medium to become aware of a latent, or sub-conscious, thought in the mind of another, and not only to extract appropriate information from this mind but even from the mind of a person not present and unknown to the medium, and often to the sitter. To call this an "extension" of telepathy is amusing, but a trifle disingenuous, in view of the fact that there exists no experimental evidence whatever for the existence of such a faculty.

The chain of reasoning would seem to be somewhat as follows: If selective thought-reading were a fact, the medium could, by the exercise of that faculty, obtain the appropriate information, therefore selective thought-reading must exist as a faculty. In reality, I think the reasoning is a little different and amounts to this: If a medium had the power to extract exactly the information required from the mind of any person or persons on earth who happen to possess it, it would explain how the information is obtained. I am afraid to concede it as possible that a discarnate intelligence can communicate with any living person, therefore I assume that the medium does obtain his information by a process of selective thought-reading. The cases where the information is not possessed by anybody on earth are necessarily very rare, and may be ignored on the score of insufficient evidence.

Professor Jacks attributes a great deal to those attitudes of mind that he calls "expectancy" and the "wish to believe." As regards "expectancy," I hardly remember a case where any spontaneous apparition has appeared to a person in a state of "expectancy." Professor Jacks himself only thinks that he was "on the point" of seeing a ghost in haunted house; as a matter of fact he saw nothing more mysterious than a ray of moonlight, but his description of the "nervous tension" of his mind clearly shows that he is temperamentally unsuited to investigate psychical phenomena. As regards the "wish to believe," if it is prompted by a deep sense of the vital importance of the matter, it is at least as likely to evoke a severe standard of criticism as the detached, superior attitude of mind of a professor whose criticism is to some extent biased by the fear of being thought a credulous fool.

The problems raised by modern psychical research can, it appears to me, alone be solved in the light of ancient alchemical theory, and it is owing to this truth having been so little recognised during recent times that the investigations of such associations, as, for instance, that of the Society for Psychical Research, have made such little headway in arriving at definite conclusions in connection with the laws of nature and supernature, of which their records contain the evidence.—RALPH SHIRLEY in the "Occult Review."

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THE SAYINGS OF "PHILEMON."

"Letters from the Other Side" is one of the few books of automatic or inspirational communications to which we are able to extend a welcome. The identity of the author, or recipient of the messages, is not disclosed, but to those who are in the secret it offers an additional warrant for the book. The Rev. Dr. Cobb, in a Foreword to the volume, provides some instructive reflections on the general principles of psychic communications, so-called. Dr. Cobb's reasoning is always helpful to those who can follow out on philosophical lines the great idea of the continuity of Mind and its independence of purely physical limitations, an idea that seems to take up, enfold and illuminate the narrower question of psychic proofs and demonstrations.

The Preface, by Mr. Henry Thibault, describes the circumstances in which the communications were received. We gather that the medium or "scribe" had no acquaintance with the communicating spirit in this life, knowing his name only. She received the messages apparently by mind contact, registering ideas "which were flashed with extraordinary vividness and rapidity through her brain, one part of which seemed to receive the thought, while the other almost automatically furnished the word clothing." Yet more often than not this latter "was in form curiously similar to that used by the communicating spirit when on earth." It is, of course, a commonplace with instructed students of psychic communications that, for the most part, messages from "the other side" are expressed in language furnished by the minds of the experimenters here. The exceptions are special cases in which the communicators are able to reproduce more or less perfectly the particular language they spoke on earth, and their own individual phrases and forms of expression. These are invaluable as proofs, but like the Shakespeare problem, the personal question must take a subordinate place beside the fact of the quality and importance of the ideas presented. Not that we are concerned in this particular instance with "flashing thoughts from brooding depths of genius," but rather with much that appeals to us as being sensible, suggestive and enlightening.

"Philemon," the pseudonym adopted by the communicator, underwent a severe ordeal of questions from those in the group to which he addressed himself. We can only deal with a few of these, but they are a sufficient evidence of his quality of mind.

Here are some significant remarks in reply to a question as to "Philemon's" capacity for communicating with earth:—

Where I have lived in the body, spoken, thought and prayed, I have, in common with all living beings, left *images*, pictures, that may be galvanised into the semblance of life when I direct my thought or attention to the old persons and places. But much that is regarded as coming from me is merely the cast-off, effete resultant of past activities, only slightly permeated with my living, vital ascended self. Some of the communications received are largely due to past associations much clogged and hampered by self-directed thoughts. When writing here [i.e., with this particular medium] this objection does not hold good to anything like the same extent. *The quality is purer.*

There is a whole volume of explanation in those few sentences when applied to some of our perplexities in the matter of spirit communications.

Asked about Sir Oliver Lodge's book, "Raymond," "Philemon" replied:—

I only know of Lodge's book what I get from you and others, but I know of the boys and men who slept here and

* J. M. Watkins, 5s. net.

in their dreams enjoyed banquets (they had starved on earth); and, remember, these dreams are often transmitted by mediums as well as the waking experiences of those who are here.

Elsewhere, dealing with the same subject, "Philemon" says:—

A man living in a submarine would not need submarine accessories on dry land unless his mind had become warped through long living under water. The cigarettes and whisky-and-soda were *dreams*, realistic dreams. The medium was not subtle enough to be able to transmit Raymond's statements so as to be understood. In despair Raymond had to let it pass. But he does not stop at the ethereal whisky-and-soda and cigarettes, and those who have objected to the book have never given themselves the trouble to go beyond the, to them, objectionable materialism of the spiritual world. These objectors "spiritualise" matter to such an extent that they live in a universe as vague and formless as a *miasma*.

On this subject of ministering to the reactionary physical cravings of a newly-arrived spirit, as in the instance of the whisky-and-soda, related by Raymond, the communicator says that he personally, while on earth would never have allowed these artificial restoratives.

But those who would administer either on earth need not kick against their use in the next stage on the grounds of incongruity. That is all artificial spirituality to the extent to which it is not a subconscious condemnation of such practices anywhere. I should prefer to keep the sufferer semi-conscious until the spiritual faculties were sufficiently powerful to lift the soul into the condition where these pseudo-physical cravings would atrophy and fall away of themselves. Music is one of the safest and surest means to that end. Love, true brotherly loving sympathy, in addition, would be necessary in order to feed the starved emotional nature, the main cause of all these cravings.

Doubtless the starved emotional nature of thousands on earth is the real cause of many unnatural cravings, unsparingly condemned by moralists who do little or nothing to create a better condition. Censure is cheap and confess on the critic a pleasant sense of moral superiority — it is a kind of mental "dope," rather inferior, perhaps, to whisky, morphia and cigarettes.

Let us cite in conclusion some observations of "Philemon" on Fate or Destiny, always a subject of interest to those who think a little more deeply than the ordinary:—

Persons of an average order of intelligence, strict in the observance of pre-determined actions, go straight to their fate. For them a bomb or a fishbone, a shipwreck or a shoal, is their fate, the instrument of their exit from earth. Those of a more elastic type of nature, open to impressions from their fellows or ourselves, can be saved from fateful-fatal circumstances when those in charge of them see the danger and would turn them aside from an impending "fate." These are the wise men who "rule their stars"; the former are the fools who obey.

It is not decreed in the sense you imply that a certain expedition shall be the last—that the hour of exit from life is fixed; that sudden death was a fate one might have avoided, and a destiny changed. But that does not say that a Higher Power is not over-ruled and directing all the time.

This strikes us as being good sense, wherever it comes from. It is better than "moony rhapsodies" which may mean something or nothing. It is the product of a clear state of consciousness, and that is all we have much use for in this subject, which has too long been the victim of confused thinking, most of all on the part of those who set up as critics or exponents on the basis of a little knowledge or none at all. The book, small as it is, contains much else of interest and value to those who not only read but reflect on what they have read.

THE QUEEN'S HALL MEETINGS: £100 FOR THE L.S.A.

The London Spiritualist Alliance and LIGHT have gratefully to acknowledge the receipt of a cheque for £100 from Sir Arthur Conan Doyle, the proceeds of his lectures at Queen's Hall, after payment of expenses. The amount will be placed to a Special Fund to be expended under his direction. Sir Arthur is thus doubly serving the movement, and earning the gratitude and appreciation of all its adherents and well-wishers.

THE EDITOR is at present away on holiday. Letters requiring his personal attention will be dealt with on his return.

SPIRIT INTELLIGENCE AND THE SUBLIMINAL CONSCIOUSNESS.

THE "SUBCONSCIOUS" THEORY.

By W. H. EVANS.

The theory of the subconscious or "subliminal self" has been seized upon by some writers and used to discredit the action of discarnate spirits in the production of psychic phenomena. The persistence with which some people hail any and every theory as an explanation of psychic happenings, rather than admit spirit agency, indicates the strength both of their prejudices and of traditional ideas relative to the state of our friends just over the way. Spirit is often the last thing they will give in to, and any theory which can account for a part of psychic phenomena is welcomed, more it would seem at times because it crowds out the spirits than because it gives a satisfactory explanation.

The number of such theories is almost legion, for nearly every student in the early days of his investigation theorises, and quaintly amusing are some of the ideas which have been put forward. These theories have passed successively into oblivion, with the exception of one or two which, when first promulgated, led some to think that spirit-activity was not needed, but are now seen to be complementary to the spirit hypothesis. Thus telepathy and the subliminal consciousness, when properly understood, form natural corollaries to the activity of our spirit friends.

It is well to bear in mind that the subliminal consciousness is not different in kind from the ordinary waking consciousness, but is one with it, albeit operating under different conditions, and the line of demarcation between the two aspects varies with every individual. The subliminal region of a medium's consciousness is considered to be larger and more productive in certain directions than that of people who are not mediumistic. That may be true, but in the absence of any means of measuring this elusive part of ourselves, it is not wise to dogmatise. But by meditation one may become aware of this region and may even learn to influence its activities, and sometimes win a tract of it and bring it permanently into a condition of everyday awareness. The normal consciousness looks outwards, but it is possible for it to look inward, and (shall I say?) downward into the "abyssal depths of personality." Some people are aware of this inner vision daily and are influenced by it even as much as by their outward environment.

THE SUBLIMINAL CONSCIOUSNESS.

But what really is this subliminal consciousness? Is it not a name for that which underlies all phenomena—another way of expressing the reality of which this phenomenal existence is an expression? Is not our individual consciousness, with all its sense of separateness from and yet of union with all other things, a focussing point of that underlying reality? It seems to me that if we are to postulate a subliminal region to our human consciousness we must extend the postulate to include all life. For if we accept the statement that we are all sub-consciously in union one with another, and that there is no real separation, it necessarily implies a union with all that is. In our best moments we are aware of it, and the ecstatic state of the mystic is but a more vivid realisation of union with God, or with what may be termed the subliminal consciousness of the universe. The thought is rich in its suggestiveness; it touches so many aspects of life, and contains such great promise.

INDIVIDUAL CONSCIOUSNESS AND MASS CONSCIOUSNESS.

By suggestion, which F. W. H. Myers defined as "a successful appeal to the sub-conscious self," it is possible to bring about results which to the ignorant seem miraculous. There is no difference between the action of Jesus in bidding a sick man to arise, and that of the modern healer using the power of suggestion. Both appeal to the sub-conscious self of the patient, and that is probably the true self, or at least that part of us which is in closest contact with the source of all life. But it implies other things equally suggestive—that the sub-conscious knowledge of each is very much vaster than the knowledge of the waking self. May not the line of evolutionary development, which culminates in the perfect instinct of the insect, be but an integration or focussing of subliminal powers for certain ends and purposes? The life of the hive-bee, for instance, is not an individualised existence such as ours, but a subordination of the individual insect to the mass consciousness of the swarm. There is one life in the hive, and it is summed up in the social activities of the thousands of bees which inhabit it. Unlike man, the bee has no need to learn its tasks; as soon as it emerges from its cell it starts to work, fanning to keep the hive cool, or sweeping, or doing any task which is needed. Now instinct and intuition are very similar in their results, if they are not of the same nature. But what is the difference between the power exercised by a mathematical or musical prodigy, and the本能 of birds, or the instinct of the bee? Will there ever come a time when the evolution of intellect will result in a perfect blend of instinct and intellect, or, as we

should say, a perfect intuition? This underworld of consciousness which binds all the diversified forms of life, which are but individualised emergences therefrom, what does it hold for the race of the future? The suggestiveness of it is profound.

DESIGN IN NATURE.

If we dwell upon this we may perchance catch some gleam of the creative impulse in Nature. Despite what some folks may say about the absence of purpose in Nature, we cannot close our eyes to the marvellous adaptations of means to ends which the whole kingdom of life reveals. Neither can we regard the various adaptations and developments of the myriad life forms as fortuitous, or as independent of any directive agencies. Life exhibits directivity; whence is the spring of that power? It is not, as far as we can see, in our waking consciousness. The development of the human fetus goes on independently of the thought currents of the mother. True, the mental states of the mother are reflected in the child, but the mother is not aware of this. She cannot tell how the child body is being formed, any more than she can tell how the stomach digests the food she partakes of. She only knows that these processes go on without her volition. The formation of the child in the womb, of the winged insect in the chrysalis, are creative acts. By some means life is directed to a definite end. Now if we postulate a subliminal consciousness to man, we must extend it to all Nature. That, it seems to me, suggests what the religious thinker speaks of as the creative power of God. Thus the sub-consciousness of the mother, linked up as it is with the eternal principles of creative activity, directs the sub-division of cell life in fetal development. It is not too bold to speculate that our globe has a definite sub-conscious life, that it is this life which has the power of directivity, and has flowed out into the two definite streams of conscious activity culminating as reason or intellect on the one hand, and instinct on the other. The mechanical adjustments revealed in anatomical structure, the understanding of chemical affinities shown in digestive processes, come from the perfect intuition of sub-conscious life, because all principles and laws are inherent in that life.

REASON, INTUITION AND INSTINCT.

Let us reflect upon reason and instinct. The radical difference between them is: reason is dynamic, instinct is static. "Instinct," wrote Spenser, "is specialised memory"; the result of repeating an action millions of times. But that is not a satisfactory view unless we unite it with the reflections in the foregoing note. In some respects instinct seems superior to reason, but it fails to give us satisfaction because it lacks the creative power of reason. Now the creative power of the sub-conscious life of the planet is not confined to a few species as we know, so that we can only regard instinct as a perfect flowering of that life in a very limited sense. The great distinction between instinct and reason is this: instinct knows, reason discovers; the one has a limited range, confined to a few simple needs so that a flower garden will satisfy it; the other requires a universe for its development. One is a circle, closed, and complete in itself; the other is a spiral, ever ascending, ever winning new kingdoms, and ever dreaming more daringly of the future. Instinct is finality; reason is progression. Yet both spring from one root.

(To be continued.)

THOUGHTS FOR THE TIMES.

The following remarks by President Wilson—taken from his recent address in Paris to the International Law Society—have a peculiar application to the progressive stages of development through which our movement is passing:—

"One of the things that has disturbed me in recent months is the unqualified hope that men have entertained everywhere of immediate emancipation from the things that have hampered them and oppressed them. You cannot in human experience rush into the light. You have to go through the twilight into the broadening day before the noon comes and the full sun is upon the landscape.

"And we must see to it that those who hope are not disappointed by showing them the processes by which hope must be realised, processes of law, processes of slow disentanglement from the many things that have bound us in the past. You cannot throw off the habits of society immediately any more than you can throw off the habits of the individual immediately. They must be slowly got rid of, or, rather, they must be slowly altered. They must be slowly adapted. *They must be slowly shaped to the new ends for which we would use them.*"

The italics are ours.

CHRIST brought life and immortality to light by rising from the dead and appearing to and communicating with His followers. These first believers were honest men who had not been sophisticated to the extent of disbelieving the unusual; men who trusted their senses and believed their report as we do in ordinary affairs. So with the early Spiritualists.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena and Doctrine."

HAS NATURE HER OWN PHONOGRAPH?

A RECORD OF A STRANGE EXPERIENCE.

The above question is suggested by the following incidents, which are absolutely true, but names are suppressed on account of the private nature of the case. Early in March, 1918, a lady who had been living for some little time with her sister in the ground-floor flat of a house in London, developed marked and painful symptoms of mental aberration. She eventually disappeared from the flat, was missing for two or three days, but, after an exciting incident, was placed under temporary restraint. Medical opinion, however, was adverse to the imposition of any permanent restraint, though there could be little doubt that the emotional centres of the brain were in a deranged condition. In these circumstances her relatives had no option but to take her back to the flat, which they did one afternoon early in April, 1918. A painful scene then occurred. The patient became very excited and noisy, and reviled her relatives for what had occurred for upwards of an hour. The emotional stress was very great for all concerned. In addition to causing great disturbances in the house, the patient was very wilful, and, after remaining about a month in the flat, again left it to lead her own life. This time her relatives were powerless to interfere, and for many months the patient has neither visited the flat, nor communicated with her relatives living there.

The upper flat in the same house is occupied by another family, including a grown-up son and daughter. On the evening of July 1st, 1919, this daughter had been to the theatre, and returned home about 11 p.m., noticing a light through the glass door of the back room of the ground-floor flat as she went upstairs. After entering their own flat, she met her brother, who told her that the patient in question had returned to the house. She was incredulous, so her brother told her to listen for herself. She then opened the door at the head of the stairs, and distinctly heard an altercation proceeding from the back room of the ground-floor flat, and, in particular, the well-known loud and angry voice of the patient declaring that she would never forgive her relatives for what had occurred. This was followed by the voice of the patient's sister, and by a man's voice requesting the patient not to speak so loudly. The voices continued for some little time, and the brother and sister told their mother what they believed had occurred, and she afterwards commented on the unpleasant visit to the patient's sister. In a subsequent interview the daughter stated that so realistic were the voices and so distinctly did she hear the sentences she quoted, that she could have given evidence on oath that the patient had actually returned to the flat that evening, and that the altercation was a real one. Yet all the time the present writer, who was awake in the room from which the voices appeared to proceed and who had also been present at the original incident, was quite unaware that anything unusual was happening. A strange feature in the case is that the voices seemingly heard practically reproduced what had actually occurred more than a year before, and, by a coincidence, all the persons present on that occasion, except the patient, had been present in the flat that same evening. The electrical conditions of the atmosphere were evidently disturbed, as a thunderstorm, with heavy rain and hail, occurred the following evening. The brother and sister in the upper flat stated that they had not been thinking of the patient at the time, and that the incident was unique in their experience.

If visual and auditory imprints on the ether can thus apparently be reproduced under certain unknown, subtle conditions, and be recognised by those psychically attuned to them, Nature may be said to possess her own cinematograph and phonograph. This theory might explain many appearances stated to have been seen in connection with certain ghost stories of a somewhat meaningless type, and would remove the grounds for accounting for the same as due to the agency of discarnate spirits.

The above story, though perfectly true, is of a type which would not be believed by those persons who pride themselves on what they are pleased to term their "common sense," and in this respect falls within the same category as many stories which have relation to the unseen world.

X. Y. Z.

* * * The narrator of the above extraordinary story, who vouches for its truth, is a regular contributor to our pages. As the affair relates to family matters, we respect his desire that the names of the persons concerned shall not be published as quite natural. Perhaps some of the obscure natural forces at which the narrator hints were concerned in the case narrated by Miss Morison and Miss Lamont in that remarkable book, "An Adventure," recounting things seen and heard in the Petit Trianon at Versailles in 1901, when to the sight and hearing of the two ladies the events of 1792 were strangely reproduced.

HOW TO HYPNOTISE.—"Mesmerism and Hypnotism," by Caxton Hall (Blackpool: Page & Co., 1/-), is a handy manual that may prove useful. In the historical survey that is given some important names are, however, omitted, such as those of Dr. Esdale and Dr. Elliotson.

FROM THE LIGHTHOUSE WINDOW.

A weekly paper has a hopeful message for those who are in the dark and are troubled by it. It tells us that the darkest place in a room is immediately under the lamp.

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Mr. James Coates, who is in his seventy-sixth year, and who has sustained the toils of his lecturing campaign splendidly, is now, we understand, in Scotland, and will return to town in September.

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The Nottingham Conference of the S.N.U. turned out to be a great success. The address of the President, Mr. Ernest Oaten, was received with enthusiasm and ordered to be published.

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Sir Arthur Conan Doyle has done a fine stroke of work for the public good by his attack on food profiteers in "The Times," and by his valuable suggestions for preventing these harpies from battenning on the flesh and blood of their fellow creatures. It was a timely warning not only to the vultures, but to the Government itself, which may, by neglect, find itself later in a difficult position.

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The "Globe" of the 8th inst. contains an attack upon Sir A. Conan Doyle under the heading, "Our Etheric Bodies," in which the writer finds that, like Sir Oliver Lodge, in the romance of "Raymond," he (Sir Arthur) places his sole trust in a single female medium." If the critic knows no more of the facts than this, he should hold his peace. Such mis-statements are an affront to the meanest intelligence.

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Mr. Horace Leaf's lantern lecture on "Materialisations" was repeated last week at the College of Ambulance, Vere-street, and, as on the former occasion, the hall was too small for all who sought admission. The utmost interest was displayed in the lecture, and Mr. Leaf was frequently applauded.

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A new book, of which we hope to give a fuller notice shortly, is "The Seven Purposes," by Margaret Cameron (Harper's, 8s. 6d. net). It has created a great impression in America. It deals with planchette and automatic communications, and outlines a philosophy of life. Here is a quotation: . . . "That is the eternal battle, between the purposes of progress and building, and the purposes of disintegration. It goes on in your life, and it goes on not less bitterly in ours."

* * * * *

We are glad to learn that Mrs. Ella Wheeler Wilcox, after lying seriously ill for several weeks past at a nursing home at Bath, has recovered sufficiently to permit of her being transported in an ambulance to Southampton whence, on the 12th inst., she took passage for America in the Aquitania, accompanied by her medical attendant. It is to be hoped that the distinguished poetess will not judge of the warmth of English hearts by the inclement reception given her by our English climate.

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"Le succès de Sir Arthur Conan Doyle est donc grand. Chaque fois, après son passage, on note une recrudescence de l'intérêt pour les phénomènes spirites, et le nombre de croyants à leur réalité et aux doctrines dont ils sont la base augmentent dans de larges proportions. Quand nous sera-t-il donné d'assister en France au même spectacle renforçant qu'en Grande-Bretagne? Où se trouve l'homme célèbre qui voudra faire entendre aux foules les paroles de salut?" This is the comment of our Paris contemporary, "La Revue Spirite," on the campaign of Sir Arthur Conan Doyle in England.

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In announcing that the Harrow and Wealdstone Society have a new meeting place at the Co-operative Hall, Mason's Avenue, Wealdstone, Mr. R. McLellan, the secretary, writes: "Sir Henry Lunn spoke at the Wesleyan Church here on the 6th inst. against Spiritualism, with special reference to 'The New Revelation' and 'Raymond.' I went prepared to take notes, but he merely dished up again matters we have dealt with before, and there was really nothing in it worthy of serious attention. The Rev. F. C. Baker's pamphlet, 'The Iniquity of Spiritualism,' has been taken up by the Society for Promoting Christian Knowledge, and also by Messrs. Mowbray and Co., the religious publishers."

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This month's "Modern Astrology" contains an article on "The Universe under Spirit Control," in the course of which the writer, the Rev. Walter Wynn, says: "I know nothing in a technical sense of astrology; but if the aim of the science is to prove that the universe in its movements is under the control of a mind, that plans and sees and knows everything in it, in a sense beyond our comprehension at present, I agree, . . . The fact is, we shall never understand our life, this world, or the universe, until we interpret them in

terms of Spirit. This is my deepest conviction. We are groping in the twilight at present, but the world will emerge into daylight presently." The Rev. Walter Wynn is the Editor of the "Young Man and Woman." He is interested in "Biblical" cycles, and is the author of a little work on "The Bible and the War."

Mr. B. M. Godsall (Los Angeles) remarks in a recent letter: "If the views of some of our friends, as expressed in *Light*, were as lacking in length as they are in breadth, they would be mere 'mathematical points.'" He continues: "One of these writers seems to be harking back to the idea of 'sheep and goats,' but, as a spirit communicator well put it, to separate the two would need a surgical operation in most of us; in fact, we are 'cross-breeds'!"

From Brazil Mr. Ismail Braga writes as follows to the British Esperanto Association, 17, Hart-street, W.C.1.: "I venture to ask you whether you would have the goodness to let me have the address of the English Spiritualist Review, *Light*, to which I should very much like to subscribe. Or, if you could do it easily, send me one copy of this world-famous review. Very often I read about it in the French and Brazilian Spiritualist Press, and, as I am intending to learn the English language, I should like to subscribe to it straight away."

For the benefit of those interested we give the text in Esperanto of Mr. Braga's letter: "Mi kuras demandi al vi, ĉu vi povus bonvolante liveri al mi la adreson de la angla spiritualisma revuo 'Light,' kium mi tre multe deziras aboni, ĉu se estus al vi facile, sendi al mi unu ekzempleron de tia mond fama revuo? Tre ofte mi legas pri ĝi en la franca kaj brazila spiritualisma gazetaro, kaj tial ke mi intencas lerni la anglan lingvon, mi volas jam ĝin aboni."

Seven year old Bobbie Day, of Brighton, whose clairvoyant powers were referred to in the Press a few weeks ago, has found a rival in a still younger child. A representative of the "Daily Express" has been informed by Mrs. James, of Exeter, that her son, aged four, can describe scenery when he has his back turned to it, can tell the contents of a locked drawer, and can quote from the pages of a closed book. "He is not popular among other children," she added, "because if one of them has stolen any trifle he can identify the child." Mrs. James is a believer in astrology and the theory of reincarnation. She was able to tell her interviewer the exact date and almost hour of his birth, although she had never seen him before.

Dean Inge, in his sermon at Kensington on Sunday, faces two ways. He at once declares that "it is hardly possible to paint the prospects of civilisation in too dark a colour" and "the conditions are favourable for a great religious revival." Surely a real great religious revival would be the best of all prospects for civilisation. As to his concern about the revival of superstition, no doubt in some quarters the reaction from materialism has gone to too great a length, but it is at least a healthy sign.

HUSK FUND.—Mrs. Duffus, of Penniwell's, Elstree, Herts., acknowledges with thanks the following donations: Sir A. Conan Doyle, £1; Mrs. M. G. Thompson, 5s.; A. Friend, £1; Mrs. Cranston, £1 1s.; "Emma," £2.

DIRECT VOICE PHENOMENA.—Dr. Liebfeld relates ("Remarkable Facts") : A brother minister described to him how he was startled out of slumber by hearing the word "Rams-gate"; he wakes and still hears it again. Complying with the mysterious summons he goes and saves a boy's life from drowning, and receives the medal of the Royal Humane Society. This has long been known among psychical researchers to whom mankind are indebted for the scientific study of such things as the "direct voice." We have noted it repeatedly in the spontaneous cases, and in the revival testimony; the Spiritualists, Home and Mrs. Everitt among them, were frequent recipients of this phenomena attested to by many witnesses.—("Visions, Previsions and Miracles in Modern Times," by E. HOWARD GREY, D.D.S., from L. N. Fowler and Co., obtainable from *Light* office, 5/6 post free).

SPIRITUALISM IN ABERDEEN.—Mr. Joseph Stevenson, of Gateshead-on-Tyne, writes: While on holiday in Aberdeen lately I found there were three societies in existence there, which shows how the subject is spreading. The society of which I particularly wish to speak is the "Bon-Accord," held in Music Hall Buildings, Union-street, of which the President is Mrs. Murray. The speakers for the Sundays during my visit were Mr. Duncan, of Aberdeen, and Mr. Gow, of Glasgow. The audiences were good and intelligent and the services were conducted on devotional lines. The society has a bookstall for the sale of literature and our journals, *Light* and "The Two Worlds." I heard very good reports of the work they were doing. I may here say I know a good number of people who, although interested in the subject, do not attend the public meetings here. Mrs. Murray, Messrs. Duncan, Crowcroft and Hill would welcome any visitors from the South to the "Granite City."

THE AGE OF THE SOUL.

MANKIND'S SPIRITUAL DESTINY.

By C. V. W. TARR.

In the stupendous march of world-events, the fall of dynasties and thrones, the disruption of mighty and sinister leagues, the disintegrating of empires, the freedom of subject races from the hated yoke of age-long oppressors, the birth and revivification of national and racial consciousness, under the moral and material pressure of the great allied democracies and freedom-loving peoples, we are conscious of a reality and law at work which beggar the language of thought and stultify the imagination.

Nation calls to nation across the deeps of world-tragedy and innumerable woes; racial souls have fused in a moral and spiritual union, the lightning of which has flashed over the world's history, illuminating its meaning and revealing the certainty and security of a spiritual destiny for the masses of mankind. And this immense and unparalleled spectacle of national and racial movements, the groaning and travailing of peoples, the astounding and bewildering *débâcle* of tyrannical autocracies and sinister oligarchies, is the expression of the psychological determination of the spirit of history and nature, accomplished by psychic cataclysm with its concomitant material armageddon.

It is the twentieth century renaissance, the modern Illumination.* And, as the events of world-history to-day stand forth in their vast and spiritually portentous proportions, like the majestic and eternal Alps over the valley of the past, so also is this renaissance different from all its predecessors—deeper in its inspiration, more fatal for mankind, than the renaissance of history. For the world-soul feels the breath of the spirit upon it; it thrills with subtle fires kindled by the Master-Spirits of the human world that is unseen, and a mighty and beautiful ideal strikes the chords of universal hope in a whispering, wondering prelude of harmonies too sublime and marvellous for its half-awakened self to apprehend or even to dream of. The wave of human history has touched the shores of the immortal spirit-world, and the pentecostal comforter of the Illumination has suffused it with a new light.

Nor does it matter to us that the spirit-world is little known, as the modern Spiritualist knows it, to the great mass of mankind, that psychic science is the youngest of the sciences, that the practical knowledge which guides the life of humanity is as yet but little influenced by the marvellous realities and possibilities of human life disclosed to the world by modern mediumship. For the Illumination is wider than Spiritualism, or psychic science, or mediumship; it is wider than history, because humanity can never completely embody its light.

And so we can see that this light breaking in upon the world-consciousness through the monstrous engulfing clouds of war and famine and pestilence, even as the sun's rays pierce the gloom of a stormy sky, is the light "which lighteth every man that cometh into the world," is in very truth "The Light of the World."

The inspiration in man of the spirit of the Illumination in ages past has been embodied in sublime monuments of art, which rear their hoary piles of magnificence and grandeur in our cities to-day as the symbols of the divine, raised up by an incomparable and supreme devotion. But the inspiration which created these masterpieces of art fled from the soul of man. Man could not bear the sustained waves of that light which beat down upon him from the higher world; he must needs turn away from the splendour for a space as one dazed. But the Illumination of our time is more fundamental. Its light has pierced to the soul of humanity, and it will be embodied not alone in the external forms of art and literature, nor in the spreading of the scientific recognition of psychic laws and worlds, but as its beginnings already show, in the reconstruction and regeneration of human society on the fundamental basis of moral and spiritual principles. In short, in the birth of the religion of humanity.

How wonderfully significant then, in the light of this conception, is the great body of psychic data, the proofs which establish the independent reality of the soul and its survival of bodily death; of soul communion transcending time and space limitations, and its tremendous suggestion of the existence of spiritual bonds between individual and individual, literally as real as the physical bonds between the myriad cells of any living organism!

Dimly and imperfectly we perceive the outlines of a Universal Plan, catch the thrill of a Cosmic Presence co-ordinating the infinite complexity of civilisation, and directing and controlling the infinite diversity of its activities for the simple purpose of spiritual growth and evolution. The age of the soul is with us, and in Spiritualism (by which is meant the truth of Spiritualism and not a movement) will remain the spirit of the Illumination which has pierced the gloom of war, and casts the light of spiritual hope and destiny for mankind over the tragic ruins of thrones and empires.

With the ideal of universal brotherhood emerging into

* "Illumination" was the name given to the great intellectual movement of the eighteenth century.

living reality from the blackened and sinister wreckage of materialistic politics and diplomacy, the knowledge of immortality will find expression in a new-born genius. It will create higher and spiritual forms of art embodying the inspiration of the spiritual world. It will give birth to a new race of singers, who will breathe forth the fires of truth in forms of poetic art out-shining the masters in beauty and power, and finally will give to material science its true and spiritual dignity of servant to the life and soul of man.

JESUS CHRIST AND SPIRITUALISM.

"Inquirer" writes:—

I have read with some amount of interest and not a little astonishment the Rev. F. Fielding-Ould's article on "Jesus Christ and Spiritualism" (LIGHT, p. 224).

I must admit that I cannot quite understand the implied accusation made against modern Spiritualism as being identified with Theism and with having an "anti-Christian tendency."

He begins by stating that "No one has a right to call himself a Christian unless he believes in the Divinity of Jesus Christ." I would ask, Does Mr. Fielding-Ould not believe in the divine nature of every man? for we learn from the Scriptures that man was made in the image and likeness of God, therefore "man is the expression of God's being," as beautifully and tersely put by Mrs. Eddy in "Science and Health."

I should like also to ask him if Jesus Christ, the prophet of Nazareth, differed in kind or merely in degree from humanity at its highest; if in kind, will he give the reasons for his conclusion? He says that he is "not arguing for the truth of the conception" of Jesus Christ being "a son of God in a unique sense," but I presume he regards himself as a Catholic believer, and, if so, I hope that he will not withhold from your readers the basis for such a dogmatic assertion.

He brings forward the statement of Peter as recorded in Matthew xvi. 16, addressed to Jesus: "Thou art Christ, the son of the living God," but he leaves out of account Peter's later pronouncement made after the Master had passed away, when he referred to the mediumistic qualities of Jesus in Acts ii. 22, where it is recorded that he said: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works (Gr., powers) and wonders and signs, which God did by him in the midst of you, even as ye yourselves know."

Instead of thrusting upon enlightened Spiritualists the dogmas of the Catholic faith—Roman or Anglican—rather let Mr. Fielding-Ould study that remarkable book, "Spirit Teachings"—a product of Modern Spiritualism—in which it is stated (p. 67): "We know of how little worth are the theological notions to which men attach so much importance; and we are content to leave them to die in the brighter light to which we lead the soul, while we supply the needed information on important topics. Only we must eradicate dogmatism. That is all-important. Opinion, when harmless, we do not meddle with."

* Further communications on this subject are held over until next week.

THE INTERNATIONAL HOME CIRCLE FEDERATION.

The first meeting of the Council appointed in connection with the International Home Circle Federation was held at the Food Reform Restaurant, Furnival-street, E.C., on Tuesday, July 4th, when an Executive Committee was formed to carry on the work. The Executive consists of the following ladies and gentlemen:—

Mrs. Cannock, Miss Estelle Stead, Mr. Percy Street, Mr. Pugh, Mrs. Harper, Mr. Engholm, Mr. Blyton, Mr. Ford, Mr. Dimmick, Miss Baines, Mr. Dixon, and of that number the following officers were duly appointed: Mr. Pugh, Chairman; Mr. Blyton, Secretary; Miss Baines, Assistant Secretary; Mr. Dixon, Organiser.

A Bureau for inquirers, members and friends was opened at the Food Reform Restaurant, on Friday, the 11th inst., when a large number of prominent Spiritualists were in attendance. Many applications for membership were received, and inquiring visitors appreciated the opportunity given of obtaining introductions and advice respecting Home Circles. It is proposed to include in future a brief musical programme. Every facility for afternoon teas is available to visitors. During the evening a well-attended meeting of the Executive Committee took place, Mr. Thomas Pugh presiding. It is hoped that effect will be given very shortly to the various resolutions passed at the opening Conference respecting the formation of Home Circles throughout the country. All communications should be sent to the Secretary, Mr. Thomas Blyton, 36, Southampton-street, Strand, London.

THE Roman ladies, who had never heard of the doctrine of the Resurrection, clothed themselves in white for mourning. It is left for the Christian world, which looks beyond the grave, to wear the habiliments of despair.—ALPHA.

SOME THOUGHTS ON HOME CIRCLES.

By MRS. LOUISE BERENS.

It is interesting to note that LIGHT, in common with other authorities, has lately been exhorting the faithful to cultivate the "Home Circle." Séance at home is the up-to-date watchword! This advice gives one "furiously to think." It comes from the salt of the earth, so naturally and meekly I acquiesce, and yet—and yet—confess—sorrowfully confess—that I am not in full sympathy with the scheme.

Like the farmer who drank claret, I'm afraid of not getting "further." In the average household there are innumerable obstacles: interruptions, frivolity, foolish attempts at fraud, the difficulty of isolation, the absence of suitable atmosphere, and the impossibility of perfect privacy.

Mr. Percy Street—whose opinion I venerate—assures us that the highest type of Spiritualism lies in this direction. He says that mediumistic power is generally discovered in some member of the family—often most unexpectedly—and points out that those who have "crossed the bar" would return with infinitely greater pleasure to the familiar precincts than be confronted with the drab surroundings of the average professional. I think there can be no two opinions on the latter point; but is it a counsel of perfection? I wonder! Spirits, as we know, find it hard to manifest under the most favourable circumstances. Imagine a loved one striving to pierce the veil and exhausting power beating ineffectual wings in vain efforts to get through.

Terrible thought! Those that are sensitive would feel and know something of this, I am pretty confident; indeed, as I write I note that the Rev. F. Fielding-Ould, in the issue of LIGHT, June 21st, says, "The power to perceive an unseen presence is not uncommon"; also, "The unseen presence may thrill the soul with an unsupportable joy."

Think of the bitter, the passionate regret when too late we realise we have frittered away opportunities, just at a moment when we should have concentrated our keenest intelligence, and all the vital energy that is in us, in procuring the finest instrument to be found in heaven or on earth.

I am glad that some who have far more right to express an opinion appear to agree with me. In Dr. Crawford's celebrated book, "The Reality of Psychic Phenomena," page 3, he says, "For psychical research is like no other kind of research. Before we can have anything worth having [the italics are mine] in the way of results we must have the following set of conditions as nearly perfect as possible." He then gives five rules. The first—we need go no further—is, "A very powerful medium." On page 4 he continues, "The five conditions given above for successful work in the psychic realm are in my opinion absolutely essential. Omit only one of them, and the results suffer from a scientific point of view."

On page 13, referring to Miss Kathleen Goligher, his "very powerful medium," we read, "Many times I have observed the keenness with which she followed what went on, evidently forgetting for the time being that she herself was the prime cause of all the phenomena, and that without her there would have been nothing."

As an example on the other side, there is nothing more striking than the domestic sittings held at "Mariemont," the home of Sir Oliver and Lady Lodge. To my mind they were far more "evidential" and convincing than any of the more important scenes detailed in "Raymond."

Most people by this time have read—or rather skipped and dipped into—"Raymond." If you mention the book to an ordinary outsider, in nine cases out of ten, the words "whisky and cigars" rise mechanically to the lips. It appears to end their knowledge of this wonderful work. To such I commend the close perusal of the private sittings at "Mariemont." The remarkable and touching doings in the bosom of this family would, I think, lead the most hardened opposer to further inquiry, and honest, persistent inquiry almost invariably leads to conviction.

But then the Lodges are a privileged community, steeped to the lips in psychic lore from earliest consciousness. Less fortunate mortals can scarcely hope or expect results such as these. It may be that the true path lies in compromise. Would it meet the case if Home Circles devoted themselves to serious self-development; simultaneously securing the services of a "powerful medium," who at regular intervals would give them the benefit of his or her gifts, in the calm and sacred atmosphere of the home?

SIR ARTHUR CONAN DOYLE's three meetings at Eastbourne, Hove and Worthing "went splendidly," we are told. At Hove a bouquet was presented to Lady Doyle by Mrs. Goodwin, wife of the leader of the Brighton Spiritualist Brotherhood. At Worthing the vote of thanks was moved by Mr. Israel Zangwill in a witty speech.

THE NATIONAL JEWISH SPIRITUALISTS' SOCIETY.—The Secretary, Mr. Henry Sander (temporary address, 207, Brady-street Buildings, E.1.), writes that on Thursday, the 10th inst., at the society's temporary meeting place, 25, Princelet-street, E.1., Mrs. A. Harper, the American clairvoyant, gave a very interesting address on "The Conscious and Sub-conscious Mind," followed by clairvoyant descriptions, which were greatly appreciated. The President, Mr. Thomas Pugh, occupied the chair.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1. — 6.30.
Mrs. M. Inkpen. July 27th, Mrs. M. H. Wallis.

The London Spiritual Mission, 13, Pembridge Place, W.2. — 11, Miss Violet Burton; 6.30, Mr. Percy Beard. Wednesday, July 23rd, 7.30, Mr. Thomas Ella.

Walthamstow, 342, Hoe-street. — 7, Mr. Davis.

Kingston-on-Thames.—Bishop's Hall, Thames-street. — 6.30, Mr. Horace Leaf, address and clairvoyance.

Lewisham.—The Priory, High-street. — 6.30, Mrs. Joy Snell, address.

Croydon.—117b, High-street. — 11, Mr. P. Scholey; 6.30, Rev. Susanna Harris.

Shepherd's Bush. — 73, Becklow-road. — 7, Mrs. Bloodworth. Thursday, 8, Mrs. Stenson.

Peckham.—Lausanne-road. — 11.30, circle; 7, anniversary; local speakers. Thursday, 8.15, Mrs. Mary Gordon.

Battersea.—45, St. John's Hill, Clapham Junction. — 11.15, Mrs. Imison; 6.30, Mrs. Orlowski. July 24th, 8.15, Mr. Wright.

Camberwell.—Windsor Hall, Denmark Hill, S.E.15. — 11, Mrs. Mary Gordon; 6.30, Miss A. Smith. 27th, 6.30, Mrs. Beaumont Signall.

Brighton.—Athenaeum Hall. — 11.15 and 7, Mrs. Jamrach, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead. — 3 p.m., Lyceum flower service; banner to be dedicated by Mr. G. R. Symons; continued at 7 p.m., evening service. Wednesday, 8, Mrs. E. Marriott, address and clairvoyance.

Brighton Spiritualist Brotherhood.—Old Steine Hall. — 11.30 and 7, addressers and clairvoyance, Mr. Trinder; 3, Lyceum. Monday, 7.45, special lecture on Camp Experiences by Mr. S. Naylor, followed by clairvoyance by Miss Struthers. Thursday, 7.45, questions and clairvoyance. Next week-end, Mrs. Neville.

Holloway.—Grovendale Hall (near Highgate Tube Station). — 11, address by Mr. H. M. Thompson; 3, Lyceum; 7, address by Mr. T. O. Todd on "Matter's Last Gradation Lost," including a Vision, "The Pilgrim's Milestone." Wednesday, Mrs. Mary Gordon. Sunday, 27th, 11 and 7, Mrs. Jenny Walker, of Canada.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, healer and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11.30	6.30
*Brixton, 143a, Stockwell Park Road	...	7.0
Camberwell, People's Church, Windsor Road, Denmark Hill	11.0	6.30
*Clapham, Reform Club, St. Luke's Road	11.0	7.0
Croydon, Gymnasium Hall, High Street	11.0	7.0
*Ealing, 5a, Urbridge Road, Ealing Broadway	...	7.0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove	...	7.0
*Fulham, 12, Lettice Street, Munster Road	11.15	7.0
Hackney, 240a, Amhurst Road	...	7.0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone	...	6.30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street	...	6.30
Lewisham, The Priory, 410, High Street	...	6.30
*Little Ilford, Third Avenue Corner, Church Road	...	6.30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11.0	6.30
*Manor Park Spiritual Church, Shrewsbury Road	11.0	6.30
Marylebone, Steinway Hall, Lower Seymour Street	...	6.30
*Peckham, Lausanne Hall, Lausanne Road	11.30	7.0
*Plaistow, Spiritualists' Hall, Braemar Road	...	6.30
*Plumstead, Perseverance Hall, Villas Road	...	7.0
Richmond, Castle Assembly Rooms	...	7.0
*Stratford, Idmiston Road, Forest Lane	...	7.0
Tottenham, "The Chestnuts," 684, High Road	...	7.0
*Upper Holloway, Grovendale Hall, Grovedale Road	11.15	7.0
*Wimbledon, 4 and 5, Broadway	...	6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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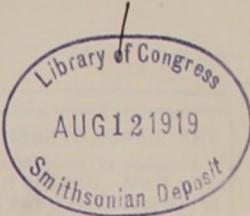
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that, doubtless, is why our "New Revelation," the vision of life and love in other worlds, found the main body of its followers in the past amongst the poor and unlettered, people who did not stickle that a thing must not only be true, but also respectable. They knew in their hearts that a truth, however humble and shabby and ungainly in appearance, is more formidable than priests and scholars and scientists—if they happen to be ranged on the other side. And so we stand by our truth, not to defend it, but that it shall defend us!

* * * *

We have been reading, for the twentieth time or thereabouts, Dickens' "Tale of Two Cities," and, viewing it from the psychological standpoint, found a strong interest in his vivid description of the terrible Carmagnole dance that marked the orgies of the French Revolution.

Men and women danced together, women danced together, men danced together, as hazard had brought them together. . . . Some ghastly apparition of a dance-figure gone raving mad arose among them. They advanced, retreated, struck at one another's hands, clutched at one another's heads, spun round alone, caught one another and spun round in pairs until many of them dropped. While those were down, the rest linked hand in hand and all spun round together.

All this frenzy, this swooping, screaming, fantastic pantomime, what an illustration of the terrible reactions that come of a long-continued attempt to quench the spirit of humanity! Dickens saw partly into the meaning of it, for he writes:—

It was so emphatically a fallen sport—a something once innocent, delivered over to all devilry—a healthy pastime changed into a means of angering the blood, bewildering the senses and steeling the heart.

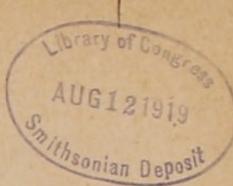
Those who have read and felt incredulous over descriptions of the dark scenes of spirit life—the outcome of perverted aims, debased lives, spiritual perversions here—should read and think on the scenes of the French Revolution, especially the Carmagnole dances. They occurred on this side. But life is always true to itself whether here or there.

We dealt last week with "Letters from the Other Side," but feel tempted to draw on its pages a little further, for some of the messages of "Philemon" touch very directly on subjects which come up often for attention. Here, for example, is an instructive statement which we know to be true:—

It is possible for a spirit still in the body to manifest at séances, to "materialise," to be photographed, to be seen in spirit form—in short to appear just as if death had taken place, and if we can accept "spirit" testimony, it is possible for spirits to believe that this manifesting spirit is incarnate when all the time death has not supervened.

Here again is another passage which should be useful as regards the question of the limitations of spirits. "Philemon" was asked whether he had been following, step by step, certain important events. He replies:—

I have not been following the events because if I fully discharge my self-assumed and therefore more onerous task I have no means of getting to know more than those around me know. . . . When in touch with a medium or sensitive I see and am aware of more, and if that sensitive have clear-cut ideas I can obtain better pictures of passing occurrences. You do not realise that to us the material world is practically *non est*. The soul of your world is sensible to us—that means the thoughts and sentiments of its inhabitants are perceived by us as emanations, as waves of feeling and colour affect your sensitives,



JESUS CHRIST AND SPIRITUALISM.

As we anticipated, the letter of the Rev. F. Fielding-Ould on this subject has brought us a flood of correspondence. It is impossible to print it all, and some of the letters which appear must be abridged. We give a few of the more important contributions below, merely interjecting a comment on the much quoted text, "Thou art Peter, and upon this rock I will build my church." We have heard this text described as a monkish interpolation, like the famous passage referring to Jesus in Josephus's "History of the Jewish war." We offer no opinion, but merely state the fact.

From MR. R. A. BUSH, President of the Wimbledon Spiritualist Mission.

As one who would like to see Jesus of Nazareth accepted as the great Spirit Guide of the Spiritualist movement, and who has written somewhat on the subject, may I be allowed to protest against the arrogant assertion of the Rev. Fielding-Ould that "no one has a right to call himself a Christian unless he believes in the Divinity of Jesus Christ." The "divinity" of Jesus was a bitterly quarrelsome question in the early days of the Christian Church, and has always been a subject of acrimonious controversy where liberty of thought and speech have been permitted or seized. He desires apparently to foist upon Christian Spiritualism the dogmatic interpretation of the word "divinity" by the orthodox Roman and Reformed Christian Churches, and also their dogmatic pronouncements on the personality of Jesus Christ. As we can enjoy and benefit by the play of "Hamlet" independently of the question of its authorship, so we can accept the teachings of the Gospels and catch the spirit of the Great Teacher—thereby becoming His disciples and having a right to His name—without being bound to accept this or that statement about His divinity.

The influence of the Christ does not depend upon any particular conception of His personality. If it did, then—provided the Church is right—all orthodox Christians should be better, more spiritually developed, more Christ-like in life than the non-orthodox. Does our reverend friend claim that? Yes or no? The real Christian, in my opinion, is one who lives, or tries to live, the Christ life. "He that hath not the spirit of Christ is none of His" wrote Paul. Of what value would a mere intellectual acceptance of his office or person be to such a one? Let me refer the Rev. Fielding-Ould to the "title deeds" of his Church. In them I find a statement by Paul "Circumcision is of the heart, in the spirit, not in the letter," and again, "He is not a Jew which is one outwardly, he is a Jew which is one inwardly." Substitute the word Christian for Jew and you have the same truth. "Master, we saw one casting out devils in thy name and we forbade him, because he followeth not us." "Forbid him not," replied Jesus, "for he that is not against us is for us." Oh, reverend sir, forbid not the term Christian to those who love the Master but cannot call Him God.

If we remove Jesus from the level of humanity and attribute His position or status to a different origin and not to attainment (do we not read in the same Bible, "He learned obedience by the things which he suffered"?), He ceases to be an example or a practical inspiration to us. That is one of the causes of the failure of Christianity—so called—because most people have an instinctive conviction that it is not fair to ask us to strive to reach "the measure of the fulness of Christ"—if He be constitutionally a different order of being.

In my reading of the famous text, "Thou art Peter, and upon this rock will I build my church," I understand the rock to mean—not Peter to be chief of the Apostles and head of the Christian Church, as the Roman Church claims—not that Peter believed that Jesus was an incarnation of Jehovah—but that the sure foundation of the Church was to be the rock of a continuous revelation from the Christ-spheres ("I have many things to tell you, but ye cannot bear them now"; "When he, the spirit of truth, is come, he shall guide you into all truth," &c.) for "flesh and blood hath not revealed it, but my Father which is in heaven." It is because the Church has prohibited further revelation that she has made no progress for centuries, but rather has gone back in her influence and seems to be tottering to her fall. If she would stand—let her open her gates wide to those who can bring this rock in and do some under-pinning. Do not let her reject good granite because it is not all of one colour.

The communicating spirits may be anti-Christian in the strictly orthodox sense (and yet I venture to say that Mr. Fielding-Ould has modified his religious views considerably as a result of his intercourse with them), but in my experience I have generally found spirit communicators ready most reverently to bow the knee to Jesus.

From MR. ERNEST MEADS.

I am grateful to the Rev. Fielding-Ould for his article entitled "Jesus Christ and Spiritualism," and agree with him that the future of the cause rests largely upon the answer given to the question as to the personality of Jesus.

There is a large section of sincere Spiritualists who are firm believers in His divinity and in His being the son of a virgin, for not only does Hafed, through the mediumship of David Duguid, insist upon these truths, but the great

saints are of this opinion also—both those mentioned in the Old and New Testaments, and those of the Christian Church.

The difficulty is a simple one—like attracts like, and love responds to love, and those on earth who love Him attract those from beyond who love Him; while, on the other hand, those mortals who doubt or are indifferent, attract spirits of a similar state of mind. Those in spirit-life who sincerely love Him, in every case of which I have had experience, have seen Him and speak out of first-hand knowledge; while those who disregarded Him when they were on earth have not seen Him, and merely express an opinion of little or no value, being supported perhaps by those dwelling in similar spheres or states of ignorance. We all know, by experience, that while it is comparatively easy to communicate with spirits of little development, years of patience, prayer and faith are needed ere one can get into intimate touch with spirits highly evolved; there are naturally, therefore, vastly more communications received from the former. Ignorance of the subject and want of discrimination in estimating the value and reliability of the messages are the causes of the confusion.

If love be the law of attraction, it must be seen in full operation when it has to do with the Lord of Love Himself.

The difficulty is being overcome, more sanity and less vanity are being developed among Spiritualists, and in the near future the majority will surely see that the greatest of the sons of men, and those who at the same time were the most highly developed mediums—the saints, who in the sincerity of their quest of truth gave up all that the earth calls dear—were not mocked, but really found what they sought.

From "A KING'S COUNSEL" (Author of "I Heard a Voice").

It is a common practice for Spiritualists calling themselves Christians to ignore in their writings and speeches the divinity of Christ. But the error comes from this, and not from the other side of the veil. In the enormous number of messages my family have received (often from very high spirits, and sometimes from those who on earth were not Christians) we have had many distinctly affirming, and not a single message throwing doubt upon, the divinity of Christ.

The practice above referred to appears to be due, in the main, to the mistake made by many of regarding Spiritualism as a religion in itself. Spiritualism comprises among its members Christians of all sects; but there are also Jews and others who are not Christians, and accordingly at Spiritualist services, whether in churches or elsewhere, all reference to distinctive Christian teaching is excluded.

The fact is, Spiritualism is not in itself a religion, but it may be, and when properly used is, a powerful aid to religion. A Christian does not, upon becoming a Spiritualist, cease to be a Christian: on the contrary, the increased knowledge acquired from a proper use of the immense privilege of spirit intercourse will greatly strengthen him in all the essential doctrines of his faith, including that of the divinity of our Lord.

From MISS E. P. PRENTICE.

Mr. Fielding-Ould's letter is certainly opportune. When attending Spiritualistic meetings we have noticed how deftly the speakers fence with the query, "Do you believe in the divinity of Christ?" The majority dismiss Him—with "faint praise," merely declaring Him to be the greatest of all spiritual teachers. To us he is infinitely more than man, and His divine credentials are indisputable. Christ alone has awakened the spiritual in man. He is Love's one inextinguishable flame. Someone has aptly affirmed that as a rainbow is "unravelled" light, so Christ is "unravelled" God.

If we (as Spiritualists) drift away from the "Rock of Ages" we shall find ourselves afloat on a dark, unfathomable sea. May the voyage of life, with its turbulent waves, lead us eventually to that peaceful haven where we shall see our "Pilot (Christ) face to face," and with Him rejoice at dangers past and temptations overcome.

From MR. WILLIAM FORD (Reading).

May I ask the Rev. F. Fielding-Ould whether the sentence in his letter, "While atheists, agnostics, materialists and Roman Catholics scream derisively like seagulls overhead," is the latest adaptation of the old proverb, "Birds of a feather flock together"?

Further, is the "custody of the rock" one of the "vested interests" of the Church of England, or would the Enabling Bill permit her to acquire the prerogative?

From K. W.

I have been a believer in Spiritualism for at least thirty-five years, and have had messages of a very high order through automatic writing by the hand of members of my own family. I am intensely interested in the present "forward movement," but with all my heart I thank Mr. Fielding-Ould for his letter in LIGHT of July 12th. He voices what I and others have long felt.

It is just this anti-Christian tendency which makes one hesitate to help on the cause. Indeed, I would rather that people remained ignorant of the glorious fact of spirit communion and return than that they should lose their faith in our Lord Jesus Christ, and their love for the name which is above every name.

SPIRIT INTELLIGENCE AND THE SUBLIMINAL CONSCIOUSNESS.

THE "SUBCONSCIOUS" THEORY.

By W. H. EVANS.

(Continued from page 229.)

THE MYSTICAL SENSE.

In religious literature we read of the experiences of the mystic. One of the most suggestive is the sense of union with the whole, which is the special aim of all mystics. To know God; that is, to experience that full, rich quality of life which is spoken of as Eternal Life. This experience comes to many people at some time in their life; with the mystic it is more abiding. The intellect of the average man is directed outward, and in the main rightly so. The sense of union comes by meditation, that is by directing the mind towards a definite point in thought, by holding it to a certain high course which ultimates in illumination. This results in a deepening of the personal consciousness so that it becomes aware of the great underlying consciousness of all things. When the mind senses this, it gains a realisation of peace which is more vivid and more abiding than any other terrestrial experience. It is an awareness, or—shall I say? —a definite intuition of "life everlasting," a cognition of that ever present sea of sub-conscious, creative life which flows continually through the universe. Time in the limited sense passes away, but true time is seen to be just this forward movement of life, while life forms are seen to be the ripples upon that endless sea of ever-flowing and creative power.

We have seen why the mystic feels that abiding peace in the midst of the stress, turmoil and change of life. But why, we may ask, should there be change at all? Are not all outward changes due to corresponding changes in the inner realms of being? In a word, does God change? Yes, He does, but though He change in nature, He is the same. How can He express Himself if not in change? Is not diversity a law of His Being? But though He express Himself in change His essential nature is the same, and it is this essential nature of which the mystic has caught a gleam. He knows. Not by any outward vision or experience, but by that inner compulsion of his nature which has drawn, if only for a moment, his waking consciousness into the very depths of being; while he has maintained his normal consciousness he has become aware of that unfathomable ocean of Being of which he is a part; has realised its essential nature and brought from the depths into waking life the realisation of an inner peace which passes the understanding of the outer world.

TELEPATHY AND PSYCHOMETRY.

Is not this sub-consciousness of ours the point of telepathic contact with all other selves? Telepathy means to feel at a distance. Can there be feeling without some form of contact? Is telepathy an extension of the sense of touch? Psychometrically, we see how it is possible to contact the consciousness of another through some article. Popularly, we suppose that each one impresses a part of himself upon everything he touches. Every article seems to hold innumerable psychic air-pockets into which flow the various influences of its special surroundings. Matter, we know, is porous, but we do not usually credit it with this power of receptivity. But as everything is said to possess an aura, which, after all, is but an extension of itself, it is said that it is this which retains impressions. We do not know what matter is, although we talk so glibly about it; probably it is more wonderful than we have ever dreamed. We name different forms of it iron, lead, gold, silver—but what are these but expressions of the one substance whose essential nature is the same? May not the psychic aspect of these things be such as to show their plasticity to psychic impressions? If so, does not the sensing of an article by the psychometrist provide a point of inflow from the psychic realm, and because of the nearness of certain influences convey the impressions of those who have recently handled it? Is not this telepathic, a feeling of the essential nature of the one who has worn a ring or watch or any other article? The translation into thought of the influences with which any article is impregnated is understandable when we realise that all these influences are mental. Psychometry is only possible because everything in the universe is rooted in consciousness.

The receiving of any mental image or perception from some one at a distance is perhaps more easily understood on the hypothesis that no individual is isolated. I have already indicated this. That sense of at-one-ment which the mystic enjoys is due to telepathic contact with reality. But how does thought travel from mind to mind telepathically? Is thought analogous to light? In that case it must touch many minds, but in definite telepathic impulse there is a direction of thought to the percipient. By some means, not understood, thought can be sent direct from one mind to another, and not appreciably influence any but the one it is sent to. We infer that the impression is powerful in proportion to the will-power of the sender. The process is de-

finitely sub-conscious, and only by much thought and careful study shall we get to understand its *modus operandi*.

THE "FINER BODY."

All self-conscious beings have a centralised nervous system, and we find that the degree of consciousness in all beings depends upon the evolution of this system. To the materialist this is pregnant with ominous meaning. Traditional ideas of spirit have likened it to pure intellect, and our way of speaking of *dis-embodied* spirits seems to imply a bodiless state of existence. To us such a state is inconceivable, and we may at once say that the reason consciousness is always associated with a centralised nervous system is because it needs such for its due expression. The change of death is a discarding of the grosser body, and the term *dis-embodied* is only true of the dropping away of this body. The spirit never is without a body, and doubtless that finer body has a system which renders the expression of its conscious activities more true to itself. It is usual for Spiritualists to say that death makes no change in a man. That is true, but it has its limits. The man's characteristics are the same, he takes with him all that belongs to him, but there must necessarily be an enlargement of consciousness. He becomes aware of the subliminal part of himself, and there is a more vivid sense of living as a result. Now this awareness of the essential nature of the universe must have moral and spiritual results. Death brings many re-adjustments to him who passes through it. The possession of a finer body must bring a sense of renewal, of cleanliness in the spiritual life, so that it is difficult to conceive of spirits taking any joy in evil. For as I conceive of it—the essential nature of Deity is moral perfection, and any keener awareness of that perfection would stimulate into activity the whole moral nature of man. Death will come to some as a great subliminal uprush, a shifting of the centre of consciousness, bringing into relief the eternal law of righteousness. In many cases it will have an effect analogous to conversion. Not that the spirit becomes perfect at once, but that it is definitely set towards the ideal. In all human life trial is necessary to develop strength, and the resistance necessary for such development is doubtless as great over there as here. But in so far as the great sub-consciousness of the universe is in degree nearer to the waking self, then to that extent is the self aware of the care, guidance, protection and love of the Great Spirit of All.

THE GIST OF OTHER-WORLD TEACHING.

The August number of "Nash's" contains the fourth of Sir Arthur Conan Doyle's series of articles entitled "The Vital Message." Epitomising the assertions made in the messages received from our friends in the beyond, he says: "They say they are exceedingly happy and that they do not wish to return. They are among friends whom they had loved and lost. They are very busy on all forms of congenial work. The world in which they find themselves is very much like that which they have quitted, but everything keyed to a higher octave." So far as the existence of this land of happiness goes it seems to Sir Arthur to have been more fully proved than any other religious conception within our knowledge. "The revelation abolishes the idea of a grotesque hell and of a fantastic heaven, while it substitutes the conception of a gradual rise in the scale of existence without any monstrous change which would turn us in an instant from grub to butterfly. The system, though different from previous ideas, does not, as it seems to me, run counter in any radical fashion to the old beliefs." Missionary work is needed and practised in the other life as here; but "when we view sin in the light of science, with the tenderness of modern conscience, and with a sense of justice and proportion, it ceases to be that monstrous cloud which darkened the whole vision of the medieval theologian. . . . The commonest failing, the one which fills the spiritual hospitals of the other world and is a temporary bar to the normal happiness of the after-life, is the sin of Tomlinson in Kipling's poem, the sin of conventionality, of want of conscious effort and development, of a sluggish spirituality, fattened over by a complacent mind and by the comforts of life. It is the man who is satisfied, the man who refers his salvation to some Church or higher power, without steady travail of his own soul, who is in deadly danger. And what is the punishment of the undeveloped soul? It is that it should be placed where it will develop, and sorrow would seem to be the forcing-ground of souls. That surely is our own experience in life. . . ."

THE MEDIUM AS SEER AND REFORMER.—It is a fact that psychics have ever been centuries in advance of their respective periods, not only in indicating the future openings of science, but politically. As they pronounced against slavery, so they prognosticated the future emancipation of women, and commenced this in a practical form by giving her equal rights on their own platform, and voice in their own councils. They predicted also the future ending of wars by arbitration long before we decided in this manner the Alabama claims.—"Visions, Previsions and Miracles in Modern Times," by E. HOWARD GREY, D.D.S.

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JARGON AND "BABY TALK."

A LETTER AND A REPLY.

The following interesting letter invites comment, if not discussion:—

SIR.—There are few of the minor difficulties attending Psychic Research more likely to "put off" a beginner than the exceedingly unconvincing broken-English in which some of the mediums express themselves when speaking for an Indian or other foreign control.

Expressions such as "missy lady," "zoo's mummy," together with grammar and pronunciation suggestive of gleanings from "Uncle Tom's Cabin" or the Moore and Burgess Minstrels bring to one's mind the theatricals of the back drawing-room and are profoundly un-impressive.

The first thing which strikes one is—Why should *any* modification of language be necessary or probable in these communications? Presumably what the control is conveying is *thought*; this thought has to be expressed through the brain and vocal organs of the medium, and one does not see why the language into which the thought is rendered should not be the ordinary language of the medium, just as much as the vocal sounds are the ordinary sounds of his voice. The "Moonlight" or "Lotus Flower" who is speaking—as far as he is "speaking"—in his native language, does not form any thought to correspond with "me velly solly." Why, then, should the medium use such pigeon English instead of "I am very sorry"?

I put aside any idea of conscious deception or deliberate "acting a part." Most mediums who thus render the communications of their controls are quite above any suspicion of the kind; though one cannot but feel that they lay themselves open to doubts on the part of inquiring strangers, and all the more so from the fact that, as the sitting proceeds, the broken English usually gets less and less marked, especially when the communications become interesting and engrossing.

What, then, is the explanation of these unconvincing contortions of language? Is it that the control conveys to the brain of the medium the idea that it is (say) an Indian girl who is speaking and that the medium then unconsciously attempts to support the character and, having but a very limited and conventional acquaintance with Eastern characteristics and phraseology and no talent or training in dramatic personation, produces in all innocence the amateurish effect referred to? Or is it that the control forces, as it were, on the medium the characterisation that the latter is not capable of adequately supporting?

One comes across instances of such control where no modification of language is apparent, though usually there is some change of manner and tone, and the experiences of others may include more convincing "impersonations" than I have come across, but any light on this little point would be welcomed by—Yours &c.,

ARTHUR M. HEATHCOTE.

Mr. Heathcote's letter raises some interesting points, although the difficulty he finds in the question disappears after a careful study of the psychology of mediumship. Some time ago, a friend who has travelled in the East related to us an amusing experience which throws at least a side-light on the subject. He was present at a circle of religiously-minded Spiritualists when a medium present, under control, gave the muezzin's call to prayer. Our friend, familiar with the call, recognized it at once as an unmistakable evidence of genuine spirit agency. The medium, a working-man who knew nothing of muezzins, was greatly flattered by the attention excited by his having uttered words in an Oriental language, and later in the proceedings "gave an encore," but, says our friend, this time it was not the real thing, although the medium attempted it in perfect good faith, supposing himself to be still under the influence of a Mohammedan crier. Pseudo-mediumship, in short, is as much a fact as pseudo-morphism in minerals.

In the last passages of his letter Mr. Heathcote, we think, suggests some likely explanations. The thought conveyed by spirit agency is often coloured by the earth characteristics of the spirit. But we have also to

remember the dramatic faculties of the embodied mind. There is a good deal of unconscious dramatisation in mediumship. And some mediums, however genuine and honest, are admittedly persons of imperfect education, little accustomed to that training of the mind which results, or should result, in developing powers of judgment, selection and discrimination. Mediums have their little weaknesses, too, like the rest of us. They like to surprise and impress people with evidences that the spirit is not identical with themselves, and, no doubt, draw a little on the "stage wardrobes" of their own minds for the purpose—perhaps quite unconsciously. But it is none the less a fact that some communicators who seem to adopt a special form of speech assure us that they do so deliberately in order to maintain a distinctive note. Hence some of the "baby talk," which the more fastidious amongst us find so objectionable, especially when we know that the inspirer of the medium has long outgrown the child stage.

It is well to remember that in these things it is the matter rather than the manner which should count, and further, that spirit control is a mesmeric process in which the medium is the subject, the response being dependent on the degree of rapport between the operating spirit and the medium. Where this is broken or defective the results are likely to be unfortunate, and the recipient of the communication may receive a highly diluted message—only a ha' porth of bread to an intolerable deal of (psychological) sack.

It was but the other day that a valued correspondent in America who is familiar with the Red Man and his ways, wrote to us amusingly on the subject of the American Indian as a spirit control. The characterisation of the Indian by the average medium, he considered, was usually very deficient in truth to life: it was the "stage Indian," the redskin of Fenimore Cooper badly enacted. But our friend had gone far enough into the subject to know of the reality behind the scenes and was not at all disturbed by these defective presentations. They belong to the mental side of the subject. To gain really life-like expressions, free from these psychological warpings, we must rely especially on the "direct voice," in which, when at its best, we may receive dialects and languages in all their purity. We have thus heard languages spoken with the utmost fluency through a medium totally ignorant of the tongues employed. We recall, as an amusing experience, talking to a Mr. MacSomething, the control of a trance medium who proclaimed her guide to be a "real Highlander." The real Highlander discoursed in a species of Lowland "Scotch" that clearly originated in Whitechapel. On the other hand we set many other experiences at Direct Voice séances where the "pure Doric" was discoursed through the agency of mediums to whom its gutturals and delicate inflections were and are still a mystery.

"DIVINE INTENTION IN FLOWERS AND CRYSTALS."

Mr. H. Wooler delivered an address under this title to an audience assembled in the Picture Gallery at the residence of Lord and Lady Glenconner on the afternoon of Monday, the 14th inst. The lecture was rendered of especial interest by numerous models and diagrams exhibited by Mr. Wooler and illustrating the forms of crystals, and the upward evolution from the cube—symbolical of matter—to polyhedra, spheres, etc. The unfoldment of these geometrical forms in flowers was also illustrated and described. Amongst the interesting points in the address was the statement that natural forms, when disintegrating, show a tendency towards forms in the life grade immediately above them. Amongst other instances given of this was the case of frost forms on window panes which mimic the shapes of trees and ferns. Such studies on their occult side were part of the inner wisdom of the "mystery schools" of the past and present. The work associated with those who pursued these studies as adepts was the building of a bridge between the physical world and the higher worlds. The evolutionary atomic movements from angular to circular, from circular to spiral, were also suggestively touched upon. The work of fairies and devas—the elementary and the advanced beings of super-sensual states—was described in connection with cosmic processes. The various models and diagrams, with their exemplifications of form and colour, were a source of much interest to the audience and were attentively examined by many persons at the close of the address.

A FEW THOUGHTS CONCERNING PRAYER.

By H. A. DALLAS.

There are some who do not pray to God, not because they do not believe in Him, but because they do—they reason thus: God is all wise and all good. He knows our needs and will supply without any prayer from us. To those who thus reason these thoughts are offered.

We know that God works through human and angelic ministers; we believe that our thought-forces bring us into touch with His ministering spirits, incarnate and dis-carnate, and these thought forces are our individual contribution to Divine work; they are a part of His ordered agencies. Prayer is the Divine method whereby these innumerable agencies are brought into harmonious co-operation in the spiritual sphere.

We need not wait to use this wireless telegraphy until we can fully explain how it works. We lift up our hearts' desires in faith to the Eternal Love, the Eternal Mind, the Eternal Will, and we are thereby brought into closer communion with an innumerable company of loving spirits, who do His pleasure. In this spirit of love we "bear one another's burdens and so fulfil the law of Christ." Prayer and its achievements are not arbitrary but are the carrying out of law, Divine, inscrutable and good, the law which governs a universe wherein all is action and re-action, and no single being liveth to himself alone, but in which the influence of each is perpetually affecting others, for good or for evil.

This world is not the sphere of causes; we act as we are prompted. We believe that the promptings come from beings in another sphere, and when they are right promptings we regard them as inspirations from the One Eternal Cause of causes, and believe that our best thoughts are instigated by wise and loving spiritual beings who are the channels and agents of the Divine Life. That Perfect Spirit of Wisdom and Love is immanent in all His hosts; as the life circulates through the arteries and veins of a physical body, so does the Divine Life nourish every individual unit out of His infinite resources, holding each in closest relation with all by ministering His life to us through one another.

Our part is to open ourselves to this inflowing Grace, to listen, to understand, to co-operate consciously and intelligently. And prayer is one way by which we thus co-operate.

Moreover, prayer prompted by unseen presences re-acts upon the sphere whence it is inspired. They feel our thoughts and desires as we do theirs; and prayer thus becomes a means of real communion, for they and we are acting together, are together sending out thought-forces, and by our obedience to the law of reciprocity, which is the fundamental element in prayer, a wider range of fellowship is opened to us and to them, and they with us attain to a completer realisation of the joy of being "perfected into one."

To refuse to pray on the ground that God knows our needs may perchance involve present loss; loss of this fuller realisation that comes when the laws of God are obediently accepted and acted upon.

It has been said: "Prayer is the principal instrument whereby we minister to God in execution of the decrees of eternal pre-destination."

And this suggests another difficulty, one that has been recently discussed in the pages of LIGHT.

If there is any truth in predestination, what is the use of prayer?

The problem is too big for us whilst we are in our present limitations. Just as it is impossible to find in our solar system a base line wide enough to enable astronomers to obtain a parallax for the measurement of the distance of remote stars, so our mental base is not extended enough to enable us to solve this problem; but Professor William James makes a suggestion in one of his essays which may give us a clue as to the direction in which the ultimate solution may be found.

Speaking of Divine Providence, he says:—

"The belief in free will is not in the least incompatible with the belief in Providence, provided you do not restrict the Providence to fulminating nothing but fatal decrees. If you allow Him to provide possibilities as well as actualities to the universe, and to carry on His thinking in these two categories just as we do ours, chances may be there, uncontrolled even by Him, and the course of the universe be really ambiguous and yet the end of all things may be just what He intended it to be from all eternity."

An analogy will make the meaning of this clear. Suppose two men before a chess board—the one a novice, the other an expert player of the game. The expert intends to beat. But he cannot foresee exactly what any one actual move of his adversary may be. He knows, however, all the possible moves of the latter; and he knows in advance how to meet each of them by a move of his own which leads in the direction of victory. And the victory infallibly arrives, after no matter how devious a course, in the one predestined form of checkmate to the novice's king." ("The Will to Believe," pp. 180, 181.).

Professor James goes on to postulate the possibility that

this ambiguity may have been part of the Divine intention from the outset of the creation of this universe; which would imply not that God could not have determined every single action, but that it was not His will so to do, that He purposely left certain details to be determined by the free choice of His creatures.

"Of one thing, however, He might be certain; and that is that His world was safe, and that no matter how much it might zig-zag He could surely bring it home at last."

If a man abstains from prayer, he may by this abstinence delay the issue, having failed to exert his spiritual faculty in the way which would have brought him into co-operation with the hosts of spiritual agents through whom the Divine Will is manifesting itself "on earth as in heaven."

DEVELOPMENT ON THIS PLANE OF EXISTENCE.

By MRS. PHILIP CHAMPION DE CREEPIGNY.

With regard to the quotation from Dr. Crawford's book, "Hints and Observations for those Investigating the Phenomena of Spiritualism," appearing in LIGHT of the 12th inst. (p. 217), does not the necessity for development on this plane seem to be a little overlooked? Dr. Crawford's operators tell him "that their world is a very happy one, full of vital energy. . . . The broad general fact seems to be that the other state is a more forcible or energetic one than this—energy seems to be the keynote. . . . Their state of existence is altogether fuller, freer, and of higher capacity than ours."

This is doubtless true—for some. But from the study of my own experience, through communications, and inferences to be drawn therefrom, it would seem that the starting place of the energy there is on this plane; a fact so important that it cannot be too much insisted upon. If we make no effort to develop the will and energetic action here, we shall not find those greater opportunities for such development there; this would appear to be the inner meaning of the Scriptural injunction to make use of our opportunities now—"for the night cometh when no man can work." If we do not strive to think lucidly here, why should we find it easier to do so there? On the contrary, we shall find ourselves in a world, doubtless full of the potentialities for greater energy and more lucid thought, but wanting the fulcrum obtainable only through the stimulus of impact with dense matter. The starting point for harvesting the benefits of that greater energy and will-power is here; it is in the world of action we must sow if we wish to reap in the world of results.

Dr. Crawford's operators, no doubt, from the very fact that they are such, would come from the ranks of the strong and energetic characters of this plane and would naturally find their field of action widened and all possibilities for advancement increased. The vibrations resulting from the exercise of the will and clear-thinking, for which they strove here, would immediately take up the answering vibrations of the next plane, and open the door to infinitely more vital phases of existence and endeavour. But to those who have drifted indolently along the line of least resistance here, that door would be closed. We are moulding our own particular conditions there every minute we live here, and it would be fatuous to imagine that the confused, idle thinker, the man content to let others do his thinking for him on this plane, will suddenly find himself capable of the higher reaches of lucid reasoning on the other, or that lazy indifference of mind and body in this world will be instantly transformed to vital energy in the next.

The importance of development here and now of all the higher attributes of humanity can never be too strongly urged. Christianity has already urged it; surely with the greater knowledge now coming to us from those on the other plane, reason must range itself on the same side? Strength of will, patience, lucid-thinking, energy of body and mind in right directions, the strenuous evolution of all those faculties with which we have been endowed, will find their reward in the better world awaiting us; the key to which we attune the vibrations of the inner bodies that, interpenetrating the physical, grow with it, will determine the conditions in which we find ourselves, and in a sphere abounding in further potentialities for far greater vitality and energy, each will go to his own place.

Most men do not mind being wicked, and the few who do have learned ways of persuading themselves that they are virtuous.—BERTHARD RUSSELL.

A PLEA FOR SUSPENSION OF JUDGMENT.—Heaven and earth interpenetrate each other. There are no fixed boundaries. We do not know where natural law ends and where spiritual law begins. We fight not against flesh and blood. It therefore behoves us to watch with reverent attention the mighty movements in our midst to-day. We are not where we were yesterday. We have made tremendous advance. Matter has melted before our eyes. We know less because we know more. And we are less inclined to register our verdict, because we know that the case has not yet been heard. The judges are awaiting further evidence—some of which is already forthcoming.—"Angels Seen To-day," by G. MAURICE ELLIOTT and IRENE HALLAM ELLIOTT.

MR. H. G. WELLS AND SPIRITUALISM.

BY JOHN H. DIXON.

Mr. Wells, in his latest work, "The Undying Fire," wades through ninety-nine pages of morbidity and tragedy—all the loathsome things that have ever existed on this planet, from the primeval sludge to the horrors of the world-war—to give us the fitful gleam of a candle-flame on the last page. He attacks Spiritualism in violent language, rejecting the survival of personality as an idle dream, and calmly advances the theory of Universal Brotherhood without individual persistence after death as his panacea for all ills. The complete study of the history of mankind should, he says, form the basis of the education of every child born into the world; and with that in particular we are in hearty agreement.

It is true that in the primitive expression of Nature there is an apparent cruelty, such as Mr. Wells so vividly describes; but is it not also true that the pathway of Truth is strewn with thorns, that the best teacher we know is experience, and that we derive our innermost convictions through sorrow and suffering? A lesson learned from the lips of a professor does not fill us with conviction; but it certainly helps us to realise why the fire burns us if we put our fingers into its embers.

Spiritualists and all those who believe in the survival of the individual are suffering from hallucination. Mediums are egotistical persons, preying upon the credulity of others, delighting in an audience of two or three; they are mediums because they could not get anyone to listen to them in any other way; Mr. Wells has said so!

My own experience of Spiritualists is that generally they are a thinking people; and it is that faculty which has dragged them from the darkness of medieval ignorance and orthodoxy and led them by progressive method to a realisation of the truths of Spiritualism.

I have found that, while in nearly all other contemporary religions a more or less blind trust must be placed in the teachings of the High Priests and Elders of the Craft, in the ranks of Spiritualists an absolute freedom of thought prevails, it being recognised that no two people think along the same lines, and that the measure of Truth is an individual equation which does not admit the application of a universal standard.

Mr. Wells delivers a smashing attack against mediums, and, in that attack, specifically mentions the names of Sir Arthur Conan Doyle and Sir Oliver Lodge. I quote the following: "All this cheap medium stuff has been shot upon the world by Sir Oliver J. Lodge, handed out by him to people distraught with grief, in a great fat, impressive-looking volume. . . . No end of them have tried their utmost to take it seriously. . . . It's been a pitiful business. . . . I've no doubt the man is honest after his lights, but what lights they are! Obstinate credulity posing as liberalism. He takes every pretence and dodge of these mediums; he accepts their explanations, he edits their babble and rearranges it to make it seem striking. Look at his critical ability! Because many of the mediums are fairly respectable people, who either make no money by their revelations, or at most a very ordinary living—it's a guinea a go, I believe, usually—he insists upon their honesty. That's his key Elender." That is the position Mr. Wells takes up with regard to mediums.

Now let us see what he has to offer: "This is a world where folly and hate can bawl sanity out of hearing. Only the determination of schoolmasters and teachers can change that. How can you hope to change it by anything but teaching? Cannot you realise what teaching means?" Again I quote from the book: "This spirit that comes into life—it is more like a person than a thing, so I call it He. And He is not a feature, not an aspect of things, but a selection among things. . . . He seizes upon and brings out and confirms all that is generous in the natural impulses of the mind. He condemns cruelty and all evil."

If Mr. Wells were right, what a futile thing this life would be! All the pain and suffering endured by this poor little body of ours would be of no avail to us personally, but would be for the benefit of some nebulous monstrosity that remorselessly drives us on, whether we will or no. There would, indeed, be a premium on suicide, because it would bring personal oblivion. But surely we have had the picture of a world in which light is shed in the darkness and men's deeds are known given to us over and over again as the condition of the loved ones who have left us and await our coming on the other side? That is the goal we are working for, but it has the crown of personality, the reward of individual effort, as well as the blessedness of unity.

Now as to his violent attack on Spiritualism. I have been attending Spiritualist meetings and reading Spiritualist literature for over twenty years, and during the whole of that time my conception of the teaching and the part of it which made the most appeal to me was the strong uncompromising advocacy of Universal Brotherhood. No lip service, but the absolute need for guiding and guarding, not only our actions, but our thoughts, because of the way in which they act and react upon others, and because the ideal of existence on this planet cannot be realised until every man follows the teaching of the great Master: "Love thy neighbour as thyself." And with regard to History—in what rank or condition of life will you find history so carefully

and completely studied as in the ranks of the Spiritualists? They want to know the true meaning of things—not the version foisted on them by the learned professors and teachers to suit the political needs of the times, but the true inwardness of things; and they go back in history to find out what men thought and felt in those days, in order to compare it with our own day. Thus we have what might be termed the Cosmic Theory of Goodwill in Man and the Need for a Prophecy of History—the two ideas set out in Mr. Wells' book.

From my point of view it is humorous that Mr. Wells should throw discredit on Spiritualists with one hand and lift their choicest wares and put them forward as his own with the other. My Spiritualistic mind, when I dwell upon Mr. Wells' book, impels me to quote back at him the words he puts into Dr. Barrack's mouth: "Be Yourself."

SEEN IN THE CRYSTAL.

A PROPHETY FULFILLED.

Mr. Robert Hichens, the novelist, in the course of an article entitled "Telling My Fortune," which appears in the "Weekly Dispatch" of July 13th, describes a prediction made to him by a crystal-gazer, and tells how it was strangely verified. Incidentally, Mr. Hichens takes the opportunity of thanking Sir Oliver Lodge for "his deeply interesting article" recently published in the "Weekly Dispatch."

This is Mr. Hichens' story. One day several years ago, on visiting a crystal-gazer, he was given the following account:

"This is what rises up before me. I see a castle. It is old. Some of it is very old. It stands in a solitary place far away from any other large buildings. It has turrets. In the centre is a courtyard—high walls all round. Monks used to live there, but they do not live there now. A river flows close by the castle. . . . In the castle there is a very long corridor. This corridor is haunted. A ghost walks there. . . . The castle is surrounded by mountains. One mountain is very high—impressive—some thing terrible about it. Don't you know it?"

I was obliged to say "No."

"You have never been there? A high mountain-terrible!"

I shook my head.

"Well, you are going there. You will be there before long."

"Where is this castle?" I asked. "Is it in England?"

"Oh, no. It is much farther away than that. It is far away in the South, in a wild region. I couldn't say exactly where."

"Is it in Europe?"

"I should say so, but almost out of it. There are turrets, a river, courtyard, a haunted corridor, monks used to be there. . . . You will be there some time this year. The owner of the castle will invite you and you will accept."

"I know you will go to the castle. If you do will you write to me and let me know?"

A few weeks after this I was invited to a luncheon party and happened to sit next to a well-known Englishman whom I had never met before. He owns large estates in Sicily, where he spends much of his time.

"If you are ever in Italy," he said, "you ought to go on to Sicily. I shall be there this autumn and should be very glad to show you some of the most interesting places. Let me know if you ever think of going there."

I thanked him and said I would.

Later on, in the autumn of that year, I happened to be in Italy, and thought I would run over to Sicily. Before starting I let my kind acquaintance know of my intention. He telegraphed inviting me to pay him a visit. I accepted. When I arrived I found that he lived in an old castle standing in the midst of mountains within a short distance of "La Montagna," as the Sicilians call Etna. A river ran by the castle walls. There were turrets. There was a courtyard. My bedroom opened on to a long corridor which was said to be haunted. (I never saw or heard the ghost walk.) And I learnt from my host that the castle was once a monastery.

I could only fulfil a promise to the crystal-gazer and write to tell him that his prediction about me had come true, and that I was at that moment staying at the castle which he had seen in the crystal.

"A MAN whom fate had pitched into a canal might accomplish miracles in the way of rendering himself amphibian; he might stagger the world by the spectacle of his philosophy under amazing difficulties; people might pay sixpence a head to come and see him; but he would be less of a nincompoop if he climbed out and arranged to live definitely on the bank."

—ARNOLD BENNETT.

INTERNATIONAL HOME CIRCLE FEDERATION.—The Executive Committee met on July 18th. Amongst other matters, the Chairman, Mr. Pugh, referred to an article in "Truth" in which his name was included. The matter was discussed, and the following resolution was passed unanimously: "That the Chairman, Mr. Pugh, be asked to withdraw from the Federation until he has taken satisfactory legal proceedings on the article in 'Truth.'"

TRANSITION OF MADAME d'ESPÉRANCE.

A WONDERFUL MEDIUM.

It was with something of a shock, though we knew that her health of late had been failing, that we learned, on opening a telegram on Monday morning, from Mr. Jensen, of Copenhagen, that Madame d'Esperance had passed away on the previous day. We had so long looked forward to another visit from her, and perhaps an address to the Alliance narrating in her own inimitably vivid fashion some of the more recent experiences in a life full of varied incident. But this was not to be, and perhaps it is better thus, for she had suffered much of persecution and annoyance in the breaking up of her former home and associations through the war, and had, by her generous service for other sufferers, well earned her own release from the cares which pressed too heavily upon her. But by all who knew her she will be long remembered—not so much for the marvellous manifestations of spirit power of which she had been the channel—for the palmy days of her mediumship were long passed before many of us made her acquaintance—but for her rare mental gifts and the womanly charm and sweetness of her character.

For the most interesting incidents of her career we turn to her fascinatingly-written book, "Shadow Land." We learn from it that her father was a sea captain and that she spent her earliest childhood in a gloomy old house situated in the East End of London—a large house that had at one time been an imposing mansion but was then fast falling into ruin and decay. Here, wandering from one empty oak-panelled room to another, the lonely child had her first psychic experiences. The rooms were not empty to her, but peopled by shadowy figures so real, so life-like, that at first she mistook them for ordinary visitors.

"To me," she said, "the rooms were never empty nor lonely—strangers were constantly passing to and fro, from one room to another. Some took no notice of me, some nodded and smiled as I held up my doll for their inspection. I did not know who the strangers were, but I grew to know them by sight and look eagerly for them. I took my toys with me that I might show them."

When she related these experiences she was scolded for telling untruths and was punished.

It is strange that though her life had always been lived in the company of what she called her "shadow friends," it was not until after she was married that Madame d'Esperance ever heard the subject of Spiritualism mentioned. Her feelings were strongly against it, and it was only with a view of exposing what she considered to be the absurdities of a séance that she ever attended one. As might be expected from her history, phenomena poured forth in her presence, but for a long time all that happened was treated merely as a form of recreation. Finally her clairvoyant gift became developed, and after successful tests she began to realise the truth. "A great hope was born within me which I hardly dared to cherish, that after all it might be possible that my shadow people were realities," and she tells of "a great motive power" which urged her on in the voyage of discovery. With the blossoming of her psychic faculties Madame d'Esperance felt the missionary spirit upon her and she planned ways to carry out her desire to spread the knowledge of the reality of the spirit world which now possessed her. She confesses sorrowfully that in her schemes she met many discouragements.

A striking phase of her mediumship was the ability of her controls, when the sitters included persons interested in some particular branch of scientific study with which she herself was almost entirely unacquainted, to answer questions on the subject, and show an acquaintance with it which was quite astonishing to those present. Some of her Newcastle séances were attended by a Mr. Barkas, F.G.S., who was about to give a course of popular lectures—the first being on electricity. On his mentioning some of the theories held to account for various electrical phenomena and giving his own views, he was astonished by the control, Humnur Stafford, disputing the correctness of his conclusions and giving cogent reasons for doing so. Later a doctor attended the seances, and with him Stafford discussed anatomy, and with a third visitor, a practical musician, he showed himself fully acquainted with the theory of music. Mr. Barkas was so impressed that he closed his series of lectures by one on "Recent Experiments in Psychology," in which, without betraying the identity of anyone in the circle, he made public what he called the "extraordinary replies to questions on scientific subjects by a young lady of very limited education." Madame d'Esperance did not feel flattered at this imputation, but admitted to herself that, so far as the subjects under consideration were concerned, she had no right to resent the remark.

After various forms of mediumship, that of producing materialisations was entered upon, and in this domain Madame d'Esperance achieved wonderful success. Among the figures to appear frequently was "Yolande," a young Arab girl, of fifteen or sixteen years, a slender, olive-skinned maiden, whose naïveté and gracefulness made her the wonder and admiration of the circle. On one occasion the medium within the cabinet caught a good view of "Yolande" as she stood holding back the curtains of the cabinet, with the gas light falling full upon her face and figure. "Her thin draperies allowed the rich olive tint of her neck, shoulders,

arms and ankles to be plainly visible. The long, black waving hair hung over her shoulders to below her waist, confined by a small turban-shaped head-dress. Her features were small, straight, and piquant; the eyes were dark, large and lively; her every movement was as full of grace as those of a young child." On August 4th, 1880, "Yolande" produced at a séance for Mr. William Oxley, of Manchester, a splendid specimen of the ixora coccinea, with a flower fully five inches in diameter, salmon coloured. The plant was afterwards photographed. The appearances of "Yolande" are as wonderful as those of "Katie King" with Sir William Crookes and Florence Cook. Madame d'Esperance, it may be remarked, was soon able to sit outside the cabinet in the light while materialisations were taking place.

Though she spent most of her life abroad, chiefly in Saxony and Bavaria, and sometimes with her friends, the Fidlers, in Sweden, Madame d'Esperance paid several visits to England, and on three occasions addressed large audiences of the members and friends of our Alliance in the Salon of the Royal Society of British Artists in Suffolk-street. The first of these lectures was given on November 6th, 1903, her subject being "What I Know of Materialisations from Personal Experience," and in the course of it she described the early materialisation séances held at Newcastle in the presence of the Honourable Alexander Aksakov, Russian Imperial Councillor. In her second address, on January 21st, 1905, she narrated a number of interesting personal experiences of a psychic nature during her journeys in Lapland, Norway and Sweden, and in the third, on February 7th, 1907, she dealt with "Explorations in the Field of Science"—of course with special reference to Spiritualistic phenomena.

Madame d'Esperance had no sympathy with those whose interest in Spiritualism is limited to the phenomena. Her own work was done from a sincere love for humanity and a desire to better the condition of the people with whom she was associated. She sought and received no reward except the satisfaction of feeling that her efforts were being crowned with success.

FROM THE LIGHTHOUSE WINDOW.

Those of our readers who are interested in Esperanto will like to know that Mr. Charles G. Stuart Menteth, B.A. (Oxon.), son of Mr. G. T. Stuart Menteth, has published a little manual, "English and Esperanto Etymology" (British Esperanto Association).

"Locksley Hall," writing in the "Daily Chronicle" lately, relates how he cured himself of cramp by putting a magnet in his bed, at the suggestion of a friend. It is also possible to do wonders in the case of rheumatism with a potato in the pocket or a charmed ring on the finger. These trifles seem to tickle the ears of a public which is more anxious for something that is curious and sensational than for something merely important and scientifically true.

Sir Arthur Conan Doyle, in "Common Sense" (July 12th), replies to questions about Spiritualism raised in that magazine by Mr. Jerome K. Jerome. To the latter's complaint that the raps at Hydesville did not disclose anything wonderful, Sir Arthur replies, "I think that when they disclosed intelligence separated from ordinary matter they did disclose something wonderful—the most wonderful thing that our age has known."

Miss Felicia R. Scatterd, reviewing Dr. Crawford's "Experiments in Psychical Science" in the "Review of Reviews," considers that the book marks a new era in that it has carried "dancing chairs" and "rapping tables" into the realms of sober science. They disclose, she says, to their investigator "a whole realm peopled with unseen intelligences anxious to reveal the modes and laws of their existence."

We heard some time ago that a well-known illusionist was preparing the scenario of a film play, the motif of which is supposed to be the hoodwinking of a medium for psychic photography. That is to say (as we understand it), the "hero" of the piece visits the supposed medium, and under the pretence of desiring to experiment in psychic photography, produces by trick an appearance on the plate counterfeiting a genuine spirit photograph, and causing the medium to suppose that it is a genuine phenomenon. We have so far heard no more of this, and are, therefore, unaware whether the idea has fallen to the ground.

Saturday's great pageant in London suggested to one writer this arresting thought: "Behind the living in the victory procession there will march unseen, unheard, yet sensible to the souls of men and women in the crowds that throng the streets the great Army of the Dead—the army whose memory will be vividly recalled by the salute at its monument in Whitehall." The words might have been written naturally enough by any Spiritualist. But they appeared in a leading article in the London "Evening News" of Friday, July 18th.

Miss Edith K. Harper has a pretty wit, and is responsible for this biting exposure of loose thinking. In the "Occult Review" for July, she quotes from a book she is reviewing the following example of Hibernian logic: "Think of the Table at which we have communion with our Lord, and then picture the tilting, dancing table at which people are supposed to have communion with their departed friends. What a descent!" Miss Harper considers that the above, with equal reason, might be paraphrased: "Think of the printing-press which gives the Holy Bible to the world, but which also gives to the sporting community 'The latest from the Course.' What a descent!"

When our editor (now absent on holiday) penned his note, which appears in this week's issue, on Dickens' description of the frenzied Carmagnole dance, associated with the excesses of the French Revolution, he could hardly have anticipated that a similar scene, almost, if not quite as wild and frenzied, would shortly occur in an English town. Of the pandemonium which accompanied the burning last Saturday of Luton Town Hall, we read: "In the light of the fierce blaze the crowd smashed an entry into a pianoforte warehouse and dragged out a piano, to the strains of which a grim concert was carried out, men and women dancing in varying degrees of undress."

The question of Spiritualism is to be discussed at the Church Congress at Leicester. The Dean of St. Paul's is expected to open the discussion, and the Rev. A. V. Magee will take part. Will the speakers, we wonder, take note of the fact that one church (St. Ethelburga's, Bishopsgate) adopted the sound practical course of appointing a Psychical Research Committee? That Committee examined first, and then pronounced, a welcome change from the usual procedure. The result, as we have already recorded, was a report in favour of "a scientific inquiry into the phenomena of Spiritualism." It will be remembered that the Rev. Fielding-Ould wrote to the Bishop of London in April last asking for the appointment of a Church Committee for the investigation of Spiritualism.

In a cabled dispatch from London to the Chicago "National Spiritualist" describing the growth of Spiritualism in Great Britain we read: "New headquarters for soul-readings, séances for investigators, and clinics for shell-shock victims are opening up all over London." But lest it should be imagined that we have to go abroad for all the news of what is happening in our midst, witness this from the London "Evening Standard" of July 17th: "There are said to be 118 mediums in Kensington alone to-day—symptoms of the psychic movement spreading widely in London." And yet every day we receive letters asking for the addresses of mediums.

THE CHALLENGE OF THE UNIVERSE.

In the thirty-ninth chapter of this book* one learns how it came by its name, which much less suggests the character of the work than the title above. For the war, at largest and worst, was only an episode in the life of the world; while the real subject of the book, human destiny, is an imperious challenge of the universe itself. Is the universe merely mechanical, eternally undergoing mere mechanical change, and man as a part of it the same? Or is the universe intelligent, as man admittedly is, and to what fate is he destined by the Universal Intelligence? That is the real question—the challenge.

The author rightly believes that "this problem can never be solved save as Nature herself shall solve it for us," and that never before have so many minds been exercised with such intensity upon the problem of death and its issue.

Mr. Frank quotes with approval Professor Hyslop's saying: "Philosophy is useless and helpless for proving a future life"; than which allegation it would be hard to find worse by a devoted servant of Truth. In the strict sense philosophy alone can achieve proof of individual immortality. Psychic phenomena supply much and varied evidence of this, and in popular parlance prove it; but the true proof is a result of intellectual operations upon the (relative) sense-realities constituting psychic phenomena.

The reviewer concurs with Mr. Hereward Carrington, in his Introduction, that "Mr. Frank's book deserves to be widely read and appreciated," although he has to differ seriously from Mr. Frank with regard to the "natural immortality" of the Weismannian germ-cell as a scientific intimation of human immortality. According to this position "physical immortality" upon earth "lies within the immediate possibility of the future," its attainment a simple problem of appropriate food. But whilst the germ-cell in its nature is "deathless," it is yet liable to death "by accident." Such "immortality" has no application to man-

* "The Challenge of the War," by HENRY FRANK. The Stratford Co., Boston, price 2.50 dol.

kind, for two sufficient reasons. First, because immortality of the human individual must be secure against all accident and everything else inimical to it. "Conditional immortality" is an infantile conception. Second, because physical death, in the ordinary sense of the word, is an absolute essential to true immortality. Without death human immortality would be impossible; without it mankind, mortal or immortal, could never have been born. As an institution of Nature death is divine, beautiful and beneficent beyond all possible pean.

W. B. P.

MEMORY RESTORED BY HYPNOTISM.

At Bedford College, Regent's Park, on the 12th inst., at a joint conference of the Aristotelian Society, the British Psychological Society, and the Mind Association, Dr. William Browne narrated a remarkable instance of the return of memory following hypnotism. We quote from a report in the "Observer":—

The case was that of a gunner "knocked out" at Ypres two years ago. He regained the power of speech (which he had lost in consequence of his experience), but one symptom—a trembling of the right arm—prevailed, and all he could remember of the incident was the fact that he was "knocked out."

A few days ago, said Dr. Brown, he hypnotised the man, and told him to go through the incident at Ypres. The gunner, therefore, shouted to another man (using strong language): "What do you mean by pulling the —— pin out of that —— fuse?" The shells were evidently getting nearer and nearer to him. He was laying the gun, turning the handle with his right hand, and another man, who had evidently quite lost his head, was providing him with ammunition.

When the gunner came to, the trembling of the arm had stopped completely, and next morning he was able to shave himself for the first time for two years. Further, he was able to remember the whole of the incident at Ypres.

A BUREAU FOR INQUIRERS.

To meet the present great demand for information on matters relating to Spiritualism, there has been established in connection with the London Spiritualist Alliance an Inquiry Bureau, of which Mr. Percy R. Street has kindly consented to take charge as Honorary Director. Mr. Street attends at the offices of the Alliance, 6, Queen Square, on Tuesday afternoons from three to four, and on Friday evenings from six to eight, to meet inquirers and give them information and advice.

Ye are not bound, the soul of things is sweet,
The heart of being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better—Best.
She is the Law which moves to righteousness,
Which none, at last, can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey.

We have received a sample copy of the Memphis Ouija Board. It is a compact little instrument, neatly made. Further particulars will be found in our advertising columns.

THERE is a case on record where a young man saw a ghost and said, "Hello, here's an apparition! Let's study it." But he was an exceptional young man, evidently nurtured on the "Proceedings" of the Society for Psychical Research.—J. ARTHUR HILL, in "Man is a Spirit."

"THE FUTILITY OF MATERIALISM."—M.M. writes: "Is it not an error to class Thomas Paine as a 'materialistic writer' (p. 224)? Surely, if ever man was a profound Deist it was he. Many years ago the chance finding of the 'Age of Reason' lifted me out of a deep, dark sea of doubt, and in gratitude as well as in common justice I feel that I must give him his due, however far I may have moved since that day."

In his little work, "A League of Religions" (paper covers, 1/3), the Rev. J. Tyssnl Davis, B.A., pleads for the adoption of the four principles which are fundamental to all religions—viz., God, the Soul, Immortality, and Duty—as a basis for a religion of a League of Nations. Here, he claims, is "a foundation for the common devotion to Right, the new ethics of the new federation of mankind." He holds that no religion has vindicated its claim to be final, and its right to supersede all others. "That would mean that the fountain of Divine Life had become exhausted." Rebuking the narrow creed which stigmatizes all faiths outside the pale of the Christian Church as "false religions," Mr. Davis reminds us that in the great war just ended the adherents of these very religions have fought and died to save the catechizers and creed-reciters from destruction. He urges that "the first step to mutual help, to co-operation, is to recognise the good in other people and the truth in their customs and convictions; especially when the good in our own faith is there exemplified, and the truth in our own scriptures is there reaffirmed." The book can be obtained from the author, 29, Grange-road, Ealing, W.5, or at Essex Hall, Essex-street, Strand, W.C.

LIGHT.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W.1.—6.30,
Mrs. M. H. Wallis. August 3rd, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Percy Beard; 6.30, Mr. Ernest Hunt. Wednesday, July 30th, 7.30, Miss Florence Morse.

Walthamstow, 342, Hoe-street.—7, Mr. Trinder, address and clairvoyance.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. Jamrach, address and clairvoyance.

Lewisham.—The Priory, High-street.—6.30, Mrs. Graddon-Kent, address and descriptions.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Mr. Horace Leaf.

Shepherd's Bush.—73, Becklow-road.—7, Mr. Martin. Thursday, 8, Mrs. Brown.

Peckham.—Lausanne-road.—11.30, circle; 7, Mrs. Mauder. Thursday, 8, Mr. Percy Street.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Mrs. Bloodworth; 6.30, Mrs. Fielder. July 31st, 8.15, Mr. and Mrs. Pulham.

Brighton.—Atheneum Hall.—11.15 and 7, Mrs. Cannock, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting.

Woolwich and Plumstead.—Perserevance Hall, Villas-nd., Plumstead.—7, Mrs. Bloodworth, address and clairvoyance. Wednesday, 8, Mrs. Mary Crowder, address and clairvoyance.

Camberwell.—Windsor Hall, Denmark Hill, S.E.15.—11, Miss E. Siegenthaler; 6.30, Mrs. Beaumont-Sigall. August 4th, 6.30, Mr. Nickels, of Luton. Public service every Wednesday, 7.30.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11 and 7, Mrs. Jenny Walker, of Canada. Wednesday, Mr. and Mrs. Pulham. August 3rd, 11, Mr. T. O. Todd; 7, Mrs. Mary Gordon.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Mrs. Neville; 3, Lyceum. Monday, 7.45, Mrs. Neville, psychic readings. Enquirers' meeting every Tuesday at 3, and Thursday, 7.45, questions and clairvoyance. A hearty welcome to all meetings.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, healer and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11.30	6.30
*Brixton, 143a, Stockwell Park Road	7.0	
Camberwell, People's Church, Windsor Road, Denmark Hill	11.0	6.30
*Clapham, Reform Club, St. Luke's Road	11.0	7.0
Croydon, Gymnasium Hall, High Street	11.0	6.30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7.0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove		7.0
*Fulham, 12, Lettice Street, Munster Road	11.15	7.0
Hackney, 240a, Amburst Road		7.0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6.30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6.30
Lewisham, The Priory, 410, High Street		6.30
*Little Ilford, Third Avenue Corner, Church Road		6.30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11.0	6.30
*Manor Park Spiritual Church, Shrewsbury Road	11.0	6.30
Marylebone, Steinway Hall, Lower Seymour Street		6.30
*Peckham, Lausanne Hall, Lausanne Road	11.30	7.0
*Plaistow, Spiritualists' Hall, Braemar Road		6.30
*Plumstead, Perseverance Hall, Villas Road		7.0
Richmond, Castle Assembly Rooms		7.0
*Stratford, Idmiston Road, Forest Lane		7.0
Tottenham, "The Chestnuts," 684, High Road		7.0
*Upper Holloway, Grovedale Hall, Grovedale Road	11.15	7.0
*Wimbledon, 4 and 5, Broadway		6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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